

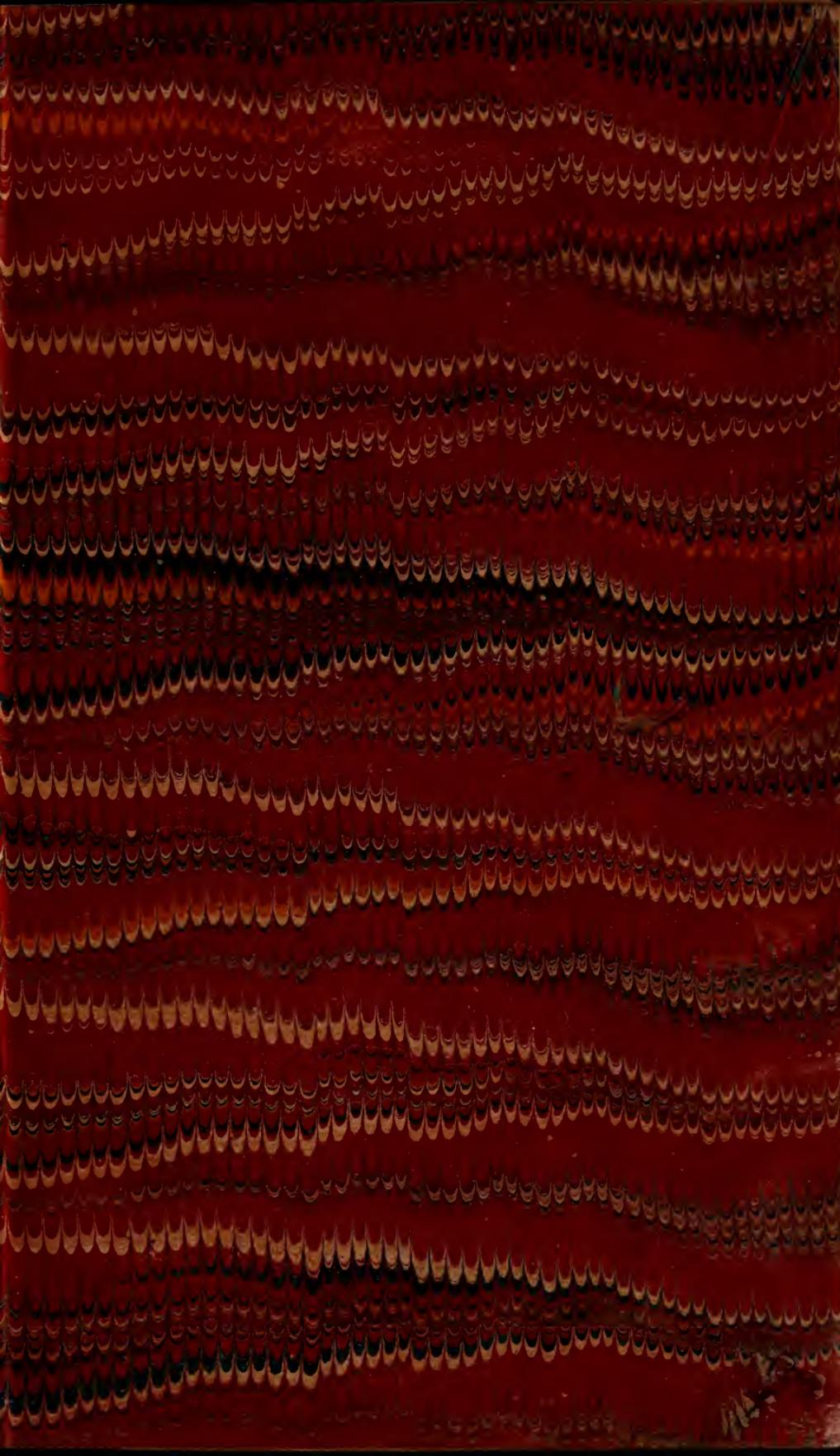


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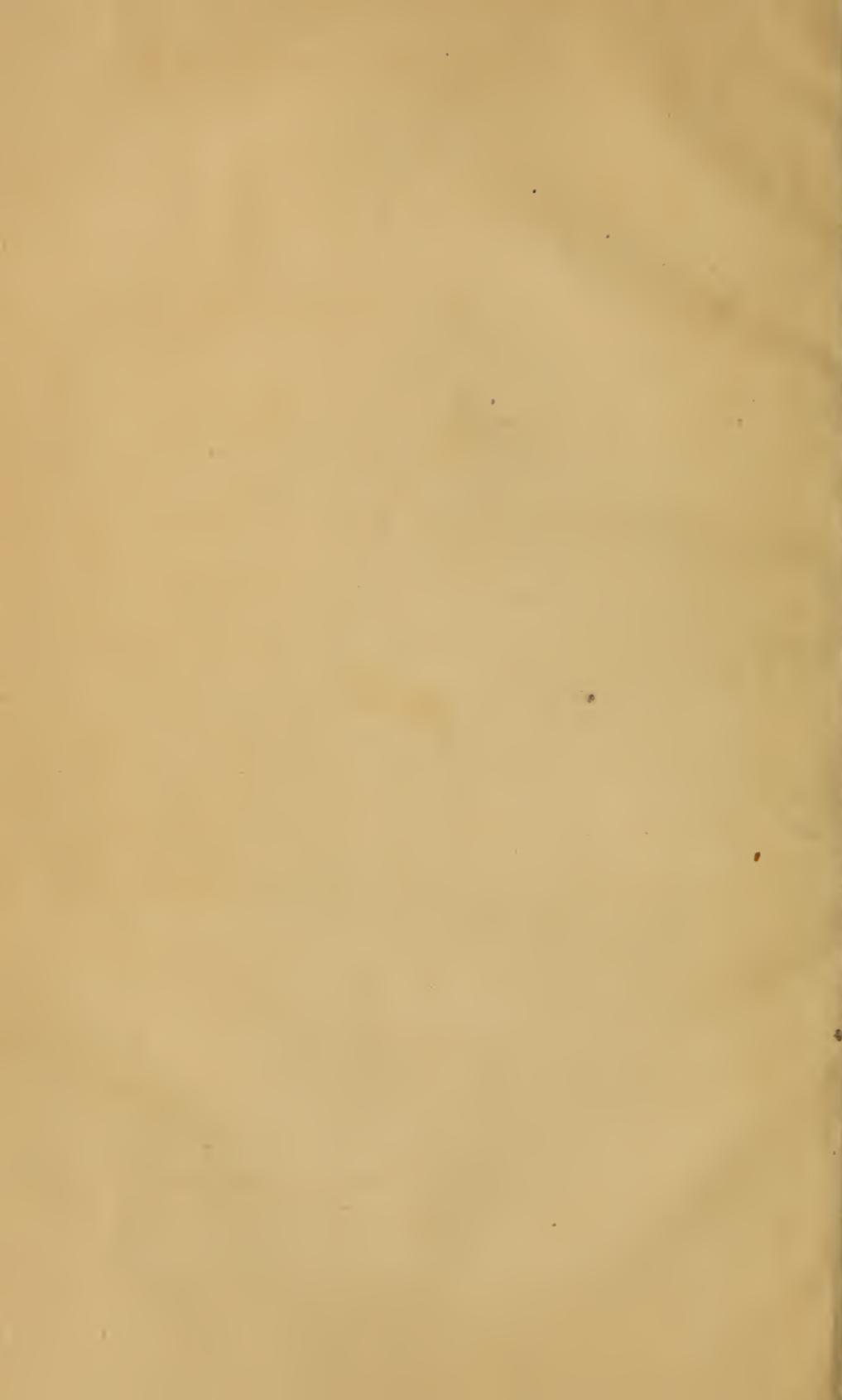
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# PHYSIOGNOMONY AND CRANIOLOGY, OR A MANUAL OF PHRENOLOGY,

BY J. D. L. ZENDER, M. D., OF PARIS,

Corresponding Member of the Phrenological Society of Paris, Member of the Phrenological Society, and of the Botany Medical Society of the Physicians and Surgeons of New York.

THIS LITTLE WORK COMPRISES A REVIEW OF THE SYSTEMS OF DR. GALL'S CRANIOLOGY, OF LAVATER'S PHYSIOGNOMY AND OF PUY SEGUR'S MAGNETISM, EXPOUNDED ACCORDING TO THE RULES OF PHYSIOLOGY, METAPHYSICS, AND PRESENT EXPERIENCE,

TOGETHER WITH THE PHRENOLOGICAL OR PHYSIOGNOMICO-CRANIOLOGICAL DELINEATION OF THE CHARACTER AND TALENTS OF

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Wisdom shineth in the face of the wise ; but the eyes of the fools are in the ends of the earth. *Proverbs xvii. 24.*

*Γνῶθι σεαυτόν.* Know thyself. *Solon.*

The proper study of mankind is man. *Pope.*

The art of knowing men is as necessary and natural as language. *Campanella and Burr.*

The outward man is only the shell of the man within. *Dupaty.*

Philadelphia :

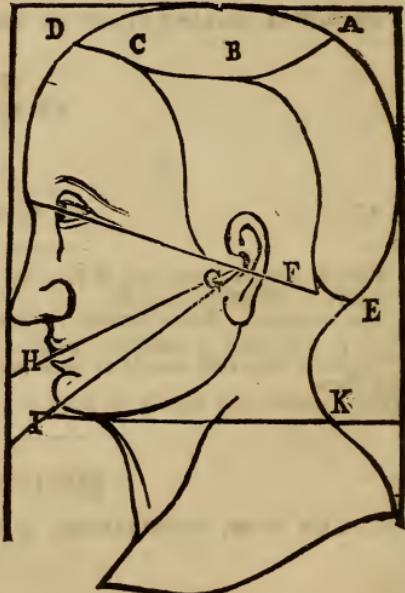
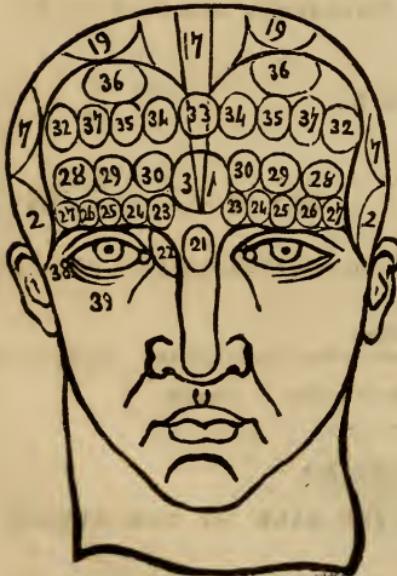
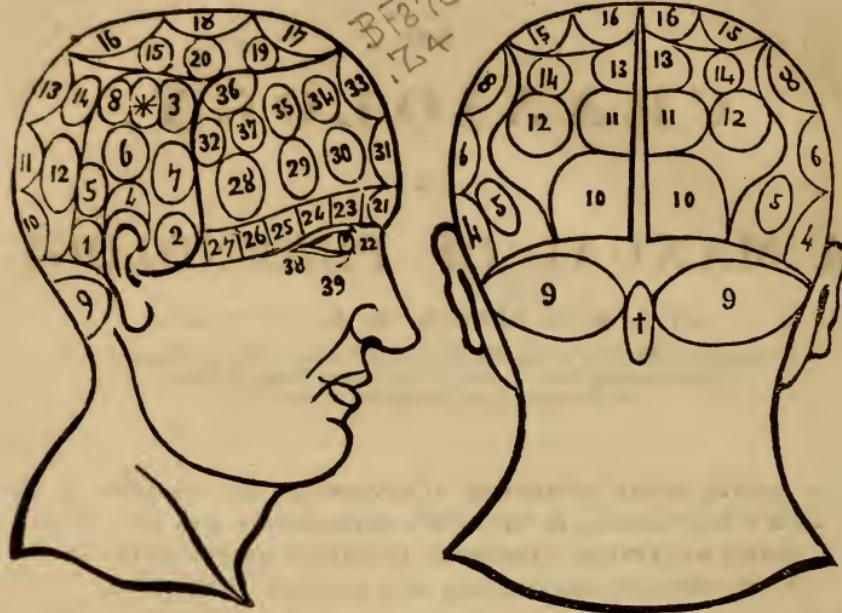
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HEADS ILLUSTRATING PHYSIognomY AND CRANIOLOGY.



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PHRENOLOGY  
OR  
PHYSIOGNOMICO-CRANIOLOGY.

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INTRODUCTION.

NEUROLOGY, ANIMAL MAGNETISM.

PHRENOLOGY (*Φρενος λογος*, treatise of the mind) is a science which treats of the knowledge of Man by the developments of the body, and particularly by those of the Face and of the Cranium. Hence we shall treat after this Introduction of two parts, viz: Physiognomony and Craniology.

The end of that Science is to know our present dispositions and capacities as well as those of our fellow men, in order to make the best of them, to correct and improve them, to discover our vocation, to judge as it were and with some probability of our future destiny, to manage the education of children, to select friends and inmates, to shun the wicked, and to know how to deal in all business with all men.

Man, the most perfect of all earthly beings, consists, as every one admits, of a soul and of a body which have been created to act conjointly in one personality.

The Soul is a spiritual, simple, indivisible, unextended substance, an emanation from the Deity, present to the whole body, and chiefly to the brain. It possesses two faculties, viz: the Understanding and the Will, alias, the Mind and the Heart. The Understanding has to do with perceiving and reflecting. The Will has to do with setting the perceptions and reflections to internal or external actions.

The Body is a material, extended, divisible substance made up of divers primary elements. It is endowed with a two-fold life, viz: the vegetative, nutritive, organic or interior life residing in the viscera, (the stomach being the principal organ, and among the least animated beings the sole organ to maintain that life). The other life residing in the brain is called the animal sensitive or exterior life, (the external senses with their nervous system being the principal organs to maintain that life in all animals). The personality of man possesses a third life called the intellectual or moral life of the soul (through the body) in study with itself and in contemplation with its Creator.

In order to excite that three-fold life above mentioned, the Almighty Maker had given his *fiat* and the Light or Electricity had been made.

That primary light, the first created being, is the cause of all the phenomena of the universe, the principle that explains motion, vitality, magnetism, electricity, heat, galvanism, gravitation, cohesion, attraction and repulsion. That electrical force works by polarized currents, that is, endowed with a positive and a negative pole, the difference of which lays in the disposition of the molecule of matter, the positive pole being probably saturated with oxygen, and the negative with nitrogen. It pervades all substances, establishing harmony among them and among their integrant parts. Indeed we see in man all the phenomena of electricity or to speak technically the most complicated galvanic battery.

The human body has all its organs lined with a muco-serous membrane, mucous or positive on one side and serous or negative on the other. Being surrounded by the atmosphere, it receives in the lungs the oxygen with electricity, the nervimotor agent; the gaz is distributed in centripetal and centrifugal currents; that first action is called electro-chemical incitation. Then nervimotion takes place either with or without conscience: it is a perpetual motion of the organs under the control of the nervimotor electricity, or agent producing innervation.

Now, the impressions of external objects, upon the senses of the body control directly or indirectly a double system of nerves called the Great Sympathetic or Ganglion nerve, and the cerebro-spinal axis.

The Great Sympathetic nerve which is out of the influence of the Will, resides in the chest or viscera, and constitutes one sphere of activity having its two poles in the pelvis and forming besides the great pole with the brain. It ramifies from its centre every where into many nerves, till they go and lose themselves in the brain, thus exciting the vegetative life, such as the heart, liver and stomach.

The cerebro-spinal axis which is under the influence of the Will, and which presents more especially the phenomena of innervation, resides in the brain and in the spinal marrow for the excitement of animal life, and ramifies down to the extremities of the body. The brain forms another sphere of activity, having its two poles, and forming besides the other great pole with the pelvis, the spinal marrow acting as a conductor, between the brain and the pelvis.

The spinal marrow contains two kinds of nerves, the encephalic or sentient nerves for the service of the external senses and of the understanding, and the spinal or motor nerves for the mandates of the Will, then the brain, where the sentient nerves reside, is exercised with the operations of the understanding, whilst the spinal marrow holds under its control all the contractile organs and thereby is a link uniting the interior life of the sympathetic nerve with the exterior life of the brain.

The nerves are thus the natural conductors of the currents of electricity which the external objects radiate. They convey to the brain only the materials of ideas (*nihil est in intellectu quod non prius fuerit in sensu,*) by the molecular motion operated by the nervous secretion which takes place from that radiation of electricity, and thus the brain is the instrument or organ of

the soul. Inervation is greater as the nervous centre is more voluminous, and as it produces thereby more sensibility ; on the contrary, irritation or unfelt impression predominates more as the cerebral nerves are less numerous.

That inervation is the cause of the vital energy of individuals, I would say, is the vital force itself, it is the cause of many other phenomena, such as those sparks of light which shine in the eyes of lively or angry persons ; those sparks in the eyes of lions, snakes, etc., on the body of insects, from the hair of men, horses, cats, etc. Inervation, at last, is the cause of the exaltation which takes place in madness, delirium, flights of fancy, and all passions, etc.

The limits I prescribed to me in this little book hinder me from expatiating at large in that vast field of intellectual philosophy in which we gain daily ground, I will content myself with what I can cope with the subject.

The senses of the body being continually struck and influenced by the surrounding objects, have thereby a tendency to be blunted and to be attacked by atrophy and death ; then the antagonists are food and sleep. Food makes up for the material parts of the body wasted by its exertions, sleep makes up for our vital force wasted by its exertions, the absence of which is felt by the sensation of fatigue. During sleep, atmospheric air is inhaled in the lungs, caloric or electricity is disengaged and animalized, the process of the human galvanic battery (between the brain and the pelvis) takes place for the generation of a new supply of oxygено electro nervous fluid which accumulates itself in the brain as in its proper reservoir.

The brain is a soft pulpy substance, like a big nerve added to the medulla oblongata and expands itself in fibrous bundles, consisting of a series of lamina folded on each other like coils, the most proper form for the accumulation of electricity ; then there is no waste of fluid, because all the external senses were insulated or shut up, being in a negative state or in a state of irritation and exhaustion, although there is always a little of that fluid spent for the voluntary motion during sleep. When the brain is sufficiently charged with electricity during the period of six or seven hours, the body awakes, that is to say, the nervous fluid or secretion has reached the extremities of the nerves and the galvanic generation being completed, the spending of that fluid or of the vital action begins with the sensibility and contractility of the nerves with regard to external objects, so that our communication with the physical world is a continual spending or breaking of the current of our electricity.

The Sensorium commune is at the aboutissant of the cerebral masses and of the five sensitive organs, ending with the Pineal gland. That gland secretes and excretes probably the electro-nervous fluid, *half spiritualizing* it so as to communicate with the soul. Those microscopic or infinitely minute atoms of the nervous secretion electrified and polarized, that is, set in motion by the electrical force, represent the images or materials of our ideas, as well as their relations and combinations ; they are perceived by the intuitive power of the soul. The soul being as it were in contact with that electrical force, has consciousness of those ideas, of their relations and consequences, which existing independently from our mind, but dependently upon our cerebral organization, explains the word *perception* as the action of attending to or

observing one object, *judgment* as a perception of two objects and of their relation, *reflection* as a perception of judgments. The soul wills by itself, and immediately its mandates are obeyed by its reaction upon the motor nerves which stand ready, as it were, to receive the electrical shock.

The doctrine of animal magnetism, is no other but that of animal electricity. The natural sleep is produced, as I have stated before, by the external objects having wasted the electro-nervous secretion or fluid out of the sensitive and motor nerves, occasioning a rushing of oxygen into the lungs to generate a new supply; the magnetic or attracting sleep is produced by the Magnetizer pumping out as it were, with his eyes or hands, that nervous fluid from the sensitive nerves, rendering the body insensible and inducing the negative state whilst he stands in the positive, and as that state of the magnetized was not demanded by the want of a new supply of fluid in the brain, the nervous secretion of the motor nerve is not wasted and is good for action, (the brain continuing to send the fluid,) whilst the galvanic generation will take place but little, owing to the supply of vital nervous fluid, furnished by the magnetizer.

When the magnetic state has been once induced, the brain has received from the magnetizer a certain polarization or direction by poles in the molecule of the nervous fluid, by which the magnetizer overpowers his patient, and turns him and his ideas very nearly as he pleases, exciting various molecular actions on his nerves and producing often unwillingly illusion upon his manner of seeing objects, in the same way as when we magnetise metals, we polarize them and we can change their polarity as we please. The patient in his turn can fall again by himself into that state of magnetism or of ecstasy by only concentrating his mind, at first with, and then without the aid and the thought of his operator; then, as soon as the patient wants to sleep, the galvanic process of generating the fluid begins again, and, as the brain does not send any vital fluid to the sensitive nerves, the latter are soon wasted or disengaged of their electricity and the sleep is induced.

The *rapport* or communication exists between the operator and the patient as long as the polarization has not been changed by the operator. In natural (somnambulism or rather) somnolency or magnetism, the sleep is produced by the natural organization of the individual, according to the same theory as above, and the *rapport* is established with every person that falls particularly into their sympathy or antipathy and sometimes only with those that fall into the views and processes of the actions they want to perform. They awake when the brain is done making its supply, or by accident, when a negative substance, like water for instance, is thrown at them to oblige their previous relative positive state to rush out. The awakening, in animal magnetism, either by the operator or by any one he has polarized with the patient, is performed, either by interrupting the nervous polarization, (as in the waving or making passes backwards,) or by commanding the patient to make the efforts himself for awaking; then the belief of the patient gives him strength and makes the brain overcome the barrier, return to his usual polarization and pass its fluid into the sensitive nerves, which awake.

The subjects for magnetism, are persons of a very sleepy disposition, who have weak sensitive nerves although their motor nerves be strong. Nervous

constitutions are seldom fit for sleeping, because the sensibility of the whole nervous system is too vivid, to be concentrated.

Every person possesses more or less positive electricity, heat, or vital force: therefore the positive will magnetize the negative. One is said to be positive who has a stronger mind, a more cultivated brain, a greater faith and charity and the formal intention to produce the act for the good of the patient. The process of magnetizing is of various ways. I have done it by fascinating the eyes of the patients, with my eyes, with or without the contact of the legs. In other patients I have laid my hands upon their head, or pointed some of my fingers between the two eyes. In other patients I have made the passes, from head to shoulders, from the shoulders to the extremities of the hands, the latter were often raised by attraction before the patient was sleeping; passing again from the head over the face, then to the breast, then to the knees, then down to the feet: all those passes were made very slowly.

My vital power employed generally five minutes to put subjects to sleep for the first time, and the next time, was the business of one minute more or less, and at any distance from the house.

The electrical force is constantly attracting and repelling every molecule in any matter or object; therefore all matter must be in a continual state of vibration; accordingly the nerves may be compared to the strings of a violin that possess more vibrations as they are more frequently used; when they are exercised to one kind of sensation, they acquire for that sensation a certain number of determined vibrations of electrical or polarized molecule. So all the sensations are as many series of polarized vibrating molecule. Then, one of those nervous series may be called to action, either by the will sending a nervous secretion on it through the brain, or mechanically by some remnant of nervous secretion, or by the magnetizer striking or exciting that nervous chord as in Phreno-magnetism, where I have frequently exhibited the phenomena of it in persons totally unacquainted with Craniology. The magnetiser can thus excite all the organs at pleasure—he can make a patient like to be religious, if the latter is not so, he can make him be cross, proud, desirous to sing, to fight, etc.

As all matter radiates light or caloric, the magnetizer's atmosphere radiates still more powerfully on his patient, so that the patient can recognize his operator by that new electrical or nervous feeling, and is easily attracted by him. Sympathy is produced by the greater quantity of electro-nervous fluid flowing from the magnetizer into the patient and hastening into the currents existing between the brain and the great ganglions or sympathetic nerves.

By that radiation of the atmosphere of the magnetizer, the sound of his words, his actions, his touch, smell and taste of objects are nothing else but as many various series of electrical or polarized molecule sent forth with their strong polarization into the senses of the patients, to control their weak polarization or negative state; even the magnetizer's own ideas and thoughts with which his atmosphere is, as it were imbibed, are willed out by his soul and combining themselves with the half *spiritual* substance, electricity, (or the electrical force producing the currents,) all of them are vibrated from the magnetizer's radiating atmosphere, by his electro-nervous fluid into the magnetized patient's atmosphere through his skin, mouth, nose, etc. These

the soul of the patient perceives the electrical sensations, is conscious of them and will recollect them when it is brought again in the same state of *ecstacy*.

Space and time are only a co-ordinate succession of actions of the material organs of sense ; they are null with the soul. The soul will communicate at any distance with a magnetizer and as rapidly as thoughts follow each other ; the soul forsakes as it were the body in this case, and then it is present to the magnetizer and wherever it thinks to be.

*Lucidity, Clearsight or Clairvoyance* is a perfect state of unison, quietness, sympathy and polarization between the magnetizer and the magnetized ; so that the least irregularity of feelings, the least fear, etc, will disturb that state and influence the patient accordingly. It is seldom perfect, but when it is so, the patient can see at any distance, any object whatsoever, he can sometimes read according as the polarization is perfect.

Dreams in natural sleep are produced by some remnant of nervous secretion on the sensitive nerves, which was not disengaged or wasted, then that secretion moves the nerves, whose impressions go and reach the brain, awakening any cerebral organs on their way and vibrating a series of nervous molecule for the formation of an idea which is perceived by the soul and which the latter recollects when the body is awake ; but the words and actions are not recollected, because they were not elicited by the consciousness of the soul acting from impression in the brain but by the habit of motion, some motor nerves being excited by a remnant of nervous secretion, which had not yet been wasted outwardly.

The thoughts, words and actions performed during the state of *ecstacy* are not recollected in the waking state, because they had no relations with the sensitive organs and therefore left no sensitive impression in the brain, but they are recollected in the repetition of the magnetic state by the various series of electrical molecule produced in the former sleep, and excited again.

A magnetizer can then make his patient talk, sing, walk, dance, play, think, smell, taste and feel like himself. He can, excite the sympathetic nerves of every member of an assembly, as some kinds of preachers do, and produce at once the state of *ecstacy* partial or complete in almost all of them, their faith, imagination, and desire of imitation working towards that effect.\*

Faith, (Marvellousness, No. 19) can work miracles as far as to remove mountains, says our Saviour ; but faith may exist without charity and then it is nothing else but a mere sounding cymbal. That faith so great in the primitive ages of christianity, has produced at all times and in all places and especially among the first christians miracles of all kinds : those miracles proved the faith or good intention of persons who testified for their religion.

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\* I have magnetized since 1838, and the history of my experiments would fill a volume. The end of magnetism is to effect the cure of diseases, to make it act as a tonic or a stimulant, to inspire us with an attractive union, not only with our creator but with all men. The cure is caused by the heat or electricity of the magnetizer polarizing the body, concocting the humours and fluids, re-establishing their circulation. The operation consists only in the imposition of the hands being in a state of heat, without any necessity of putting to sleep. The following diseases are those in which animal elec-

Therefore we see a great many miracles in the Catholic church, we see not only the superior miracles of our Saviour, those of his apostles and of many holy personages, but also miracles among dissenters, such as the cures performed at the tomb of deacon Paris, the acts of penance of the *convulsionnaires de St. Médard*, the cures operated upon patients, by certain prayers, ceremonies, bread pills, amulets, talismans, etc., so much for the force of faith, even abused.

Magnetism, animal attraction, or power of one individual upon another, so well known by the Egyptian priests, by the Pythoness of Apollo, revived by Paracelse in the 13th century, completely established by Puy Sécur and continuing to be improved by us, is the most sacred thing left by Providence to a certain constitution of men chosen as it were for the good of humanity. It is a sacred deposit not to be abused in vain and whose dispensation must be made according to the need of men, and fortunately, experience shows that it has been very seldom abused, owing to the combinations of circumstances hindering that abuse, and that the magnetic power is greater in more benevolent and learned men than in others.

Magnetism aided by faith, will work as it were miracles, and still more, when perfected by charity or benevolence. The soul leaves as it were the body and the earth, to put itself in a state of vision, ecstacy, or in communication with God and the angels, like St. Francis Xavier and others did; for, the more the body is withdrawn from terrestrial objects, the more the mind and the heart strive to know and love God more and more, and thereby the soul approaches nearer to the deity.

Imagination (Ideality, No. 32) means the power of the soul to perceive and form ideal pictures of objects whether true or fantastical. That definition has been very much misapplied for faith and conception. The latter is distinct from imagination, and means the intuitive power of perceiving the reflected intellectual objects which cannot be described by any image, such as mathematical and metaphysical reasonings, principles and conclusions.

Faith or belief may exist either with imagination or with conception. Scarcely ever do the metaphysician and the mathematician abuse their imagination, they may abuse their conception, that is: they may conceive false conclusions and then believe or have faith in them; whilst, on the other side, persons who have the nervous temperament predominant, being more susceptible to be struck by external objects, are more apt to abuse their imagination, that is; to form fantastical pictures of things and then have faith in them; the association of fanciful ideas is generated by the hurriedness, number of polarized sensations coming in too promptly from every part of the nerves;

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tricity can cure partially and with the aid of medicines, or completely and without any medicine: rheumatic and neuralgia diseases, abscesses, asthma, gout, dyspepsia, tic douloureux, palsy, St. Vitus' dance, weakness from contusions and sprains, insanity, epilepsy, pains in the head or breast, diseases of the spine and complaints incident to females, etc. I operated a great many cures; I use animal electricity in cases of sluggishness to prepare to animal electricity, and I employ all kinds of medicine allopathic as well as homœopathic, according to the acute or chronic diseases, age, constitution, etc., of the patient.

Then begins the exaltation of the nervous system; when it is carried on too far, it produces a derangement in the polarization and disordered state of the nerves.

Insanity is nothing else but that derangement of polarization of equilibrium between the brain and the pelvis, by which some disease ensues either in the brain or in the viscera. Insanity is partial when confined only to one or a few cerebral organs.

The brain, besides being the organ of the soul is an aggregate of organs, each of which has a peculiar function to perform.

Those organs correspond to as many primitive faculties or fundamental and innate powers of the soul, the latter principle being proved by the difference of genius in all men for every kind of arts and sciences.

The exercise and development of those functions depend upon organic conditions and extraneous circumstances, such as: the size of the organs, the temperament, the age, the air, the place, the time, etc.

The use and abuse of those faculties depend upon the will, and then their expression comes out on the Physiognomy of the body and especially on the face by the repeated actions of the motor nerves.

The brain gives directly the form to the scull, and we ascertain by its measurement the quantity of the brain, or the amount of every craniological organ, and we call that part Craniology.

The brain gives indirectly to the face a form adapted to the action of the cerebral organs, and we ascertain by those features the quality of the brain or the use we have made of the craniological organs. That assertion is proved by the fact that a great many people in the country or among the Indians, have been found to possess the organ of music, of mathematics, of painting, or of drawing without having any knowledge of those arts, and therefore without the physiognomies requisite. Those organs show only that they could have studied those fine arts with advantage in youth, *cæteris paribus*; but they were neglected. On the other side, people have been found to possess a knowledge of arts and sciences, the organs of which were rather small or appeared to be so, and the soit-disant Phrenologists, whom I call craniologists pronounced those people incompetent, when their very physiognomies proved the contrary.

The craniological or cerebral organs, whether large or small, can be stimulated, as we have seen, by phreno-magnetism, and consequently can also be stimulated by other external objects, so as to come to a certain sphere of perfection in proportion to their size *cæteris paribus*. That stimulation of the cerebral nerves takes place by the rules of innervation.

The size of craniological organs *cæteris paribus* is a measure of power in their functions, those organs are increased and strengthened by repeated stimulation and exercise which influence their sensibility and activity, *Cæteris paribus* means the other circumstances being equal. Those circumstances are health, temperament and physiognomical features, so that a large head, a small head, a large brain, and a small brain, may happen to have the same degree of understanding and feeling whether in a great or a small amount.

A good health is necessary for the good performance of vital functions, disease is an obstacle to that end. The temperaments as another circumstance, are treated of in the 2nd chapter of Physiognomony.

The physiognomical features are spoken of more particularly in the 4th chapter of Physiognomony. So we see that Physiognomony is the necessary concomitant of craniology, and puts people to their right standard by expressing what use they have made of their faculties and what really they are.

It is a general fact that every one judges of his neighbour physiognomically and even craniologically without any knowledge either of those technical names or of the rules of those sciences; the cause of it is a natural instinct, like that of music or of mathematics, which is possessed more or less by every animated being and which we call physiognomical tact. The latter consists in a more or less susceptibility of the nerves to be stimulated and acted upon by the various forms of external objects, and especially in a more or less sensibility of the optic nerve of one individual to attraction or repugnancy when he looks at the eyes of another. We might refer the perfection of that tact to individuality, form and philosophism (craniology, Nos. 21, 22, 35) whilst one views at once a whole vast subject such as the works of nature and arts, human nature, etc.

Indeed, if we consider Man, all is homogenous in him, the form, the stature, the colour the skin, the voice, etc.; Man constitutes one whole where-with all the parts ought to harmonize; for no part can be conceived in a state of insulation from the rest; every one is made up in its own place, with a relation to the surrounding ones, and then to the whole, and with developments influenced by more or less actions of the brain. Every indication from the body being partial, has to be combined and summed up in order to know the result or judgment of the whole.

Since the craniological organs grow with the brain, it follows that they all are innate and are more or less developed in every individual.

Notwithstanding that innateness, Man through his *moi* or individual consciousness, is free in his actions, that is to say, he can deliberate, choose, reject, act or not to act, use or abuse those craniological organs or faculties, and therefore he makes himself his own physiognomy which is nothing else but the expression of the use or abuse of craniological organs; in a few words, Man builds himself his own physiognomical house or appearance upon the craniological foundations or organs given to him by Nature.

The different signs of Phrenology are distinguished into passive and active which both are divided into natural and acquired.

The active natural signs belong to pathognomy or language of action; the active acquired belong to mimick or pantomime; the passive natural belong to craniology and semeiotics, and the passive acquired belong to physiognomy and sometimes semeiotic and craniology.

As the human machine is, with regard to external objects, constantly receiving, working and giving out, it leads to the division of its organs into receiving, elaborating and giving. The receiving organs are the senses of the body, the elaborating are in the temperaments and the giving out organs are the phrenological organs or the physiognomical features and the craniological faculties. Since the receiving and the elaborating organs as well as pathognomy, semeiotic, mimick, etc., are branches of Physiognomony we will include them accordingly and we will treat of two great parts: Physiognomony and Craniology.

## PART I.

## PHYSIOGNOMONY.

Physiognomy (*Φύσεως γνώμων*, nature's indication) is the science of the Physiognomy (*Φύσεως νόμος*, nature's law) of man, or of the results of the qualities of the brain or of the soul, expressed on the body of man.

Physiognomical sensation or tact, and daily experience of facts teach us the following principles :

1. Each individual brings into the world from his parents a prototype form, which has its regularity of growth and perfection assigned by nature: if he studies that nature and follows it without being debarred by sickness or averse circumstances of life, he has attained the perfection of his sphere or the end of his creation for the greatest glory of his almighty maker. If on the contrary, his features have been deformed by sickness, bad education and corrupt manners, the Phrenologist must ascertain that primitive form and judge of the deviations from it.

2. Every individual differs from another of his species and that exterior difference of the face has a necessary analogy with the interior difference of the mind and of the heart: hence the face is the mirror of the soul.

3. Each affection of the heart and each reaction of the mind are expressed and manifested externally by different signs; the same faculties are constantly expressed each one by the same parts of the face or by the same particular motions of those parts, therefore there is a particular physiognomy for every faculty.

4. The expression of those sentiments is powerfully modified by the constitution or temperament of each individuality, that is by the elasticity or the rigidity of the living fibre of which the organs are composed, and chiefly by the play and flexibility of the muscles, vessels, and nerves, which form the soft parts of the face. The vital energy and the nervous sensibility, especially, vary considerably in the divers individuals of the same species; hence, the same objects or the same impressions are far from producing identical sentiments among human individuals.

5. The divers traits or features of the face do not concur equally nor in the same manner to the expression of our capacities and dispositions; the forehead, for instance, dominates more for the understanding, the nose more for delicacy of feelings, the mouth and chin more for sensuality, etc.

6. The expression is still more susceptible of a certain progressive improvement by which it acquires more or less correction, gravity, delicacy, elegance or gracefulness, in proportion as the individual who exhibits them, has received a nicer and more careful education, and as the circumstances and society in which he has lived, were of a nature to give to his manners more civilized and refined forms.

7. The habit of falling again into certain thoughts, or in the excesses of some passions, or of being domineered by certain sentiments, or certain affections of the soul, or of performing always the same actions, impresses at last upon the physiognomy, or even upon the whole body, a certain manner of being from which it is difficult to refrain.

8. Then, every profession, trade, situation in life, every capacity, disposition and passion, have their proper type or physiognomy, peculiarity of action, habits and features, which are indicated by the convulsion, expansion, contraction, oppression, size, functions, colour, strength, etc., of the muscles, nerves, skin, etc., of the organs. Therefore the quality of the brain will be its more or less capacity, according to the more or less good condition of the nerves, blood, muscles, skin, integuments, bigness or smallness of the external organs, etc., 1st, to receive more or less well the impressions of bodies made on the nerves of the external senses; 2nd, to elaborate more or less well those impressions into sensations and ideas by the more or less activity of the temperaments, for the intuition of the understanding; 3rd, more or less well, to act externally or to express out by signs or by actions the decisions of the will upon those elaborated sensations. The 1st number will be the 1st chapter on the external senses, the 2nd number will form the 2nd chapter on temperaments, and the 3rd number will comprise the 3rd and 4th chapters.

## CHAPTER I.

### *Physiognomy of the External Senses.*

They indicate the primary power of the brain to receive the impressions of bodies, conveyed to it by the nerves, and thereby they establish a communication between the soul or interior life with the world or exterior life. Their bigness gives their greater capacity and want of receiving, length gives continuity or indurance in the action, breadth gives activity. The external senses emanate all from the sense of touch or feeling, are modifications of it, and may be divided into four kinds accordingly:

1. The sense of breathing or of motion, residing in the lungs. 2. The senses of Intellect, such as the sight, the hearing and the speech. 3. The senses of industry, such as the smell and the taste. 4. The senses of sympathy, such as the sexual apparatus, pain, pleasure, hunger and thirst.

In all living beings, larger organs require more substance to spend their action upon, larger lungs require more air, otherwise the subject would die for want of supply, larger stomachs require more food, larger eyes more sceneries, larger ears more sounds, etc.

The animals have the same quantity of senses as man has, except the sense of speech which is limited. They have also nearly the same quantity of craniological organs, but of a smaller size and with a depression of the reflective organs, so that when they receive the external impressions which act upon them as upon us, they correspond to them according to the smallness of their organs and the more or less excitation of their nervous system. Their body is also like a galvanic battery and the electro nervous fluid plays its part for their vitality. The rules of innervation are observed in their system. The certain sphere of acts which they perform, and the sameness of those acts, show how involuntarily or even mechanically the animal fulfils

the end of its creation. Its physical wants are its only guides; they do not deceive it, they are in proportion to the higher or lower scale it occupies in the creation, and no education can improve or change them; whilst man can multiply his wants continually and indefinitely, and improve himself immensely by education. Man differs from the animal by his soul, whose understanding wants and hastens to know more and more, and whose will shows its liberty and all kinds of affective actions, loving more and more, and never being satisfied upon earth till the bodily habitation is dissolved in order to unite with the Creator.

I will follow the common division for the sensitive organs.

**SECTION I. THE SIGHT.**—The eye is the organ of it. It receives on the semi-transparent tissue of its retina, the impressions of light, radiated from surrounding bodies, modifies and transmits them by the optic nerve to the brain. There, the mind forms its imagination and conception of the figure, colour, and distance of those objects. The eyes are the seat of language by their power of receiving electricity from each other, and by their giving out in turn more or less electricity, thereby they fascinate and magnetize any living animal, as I have proved in my experiments. A good sense of sight is generally known when we find black, thick, straight eyelashes, large bushy eyebrows, concave eyes, contracted as it were inward; short-sighted people have a stern, earnest look, small eye brows, large pupils.

**SECTION II. THE HEARING.**—The ear is the organ of it. It has an intimate connection with the moral sentiments. The meatus auditorius receives the impressions of sounds, or the undulatory vibrations of the air caused by the percussion of bodies. The tympanum analyzes them, and the auditory nerve conveys them to the brain. The sense of hearing is good in those who have ears well furnished with gristles, well channelled and hairy. Notice that the mere hearing of sounds is different from the craniological organ of music or the power of perceiving the relations of those sounds. (See Music, No. 28.)

**SECTION III. THE SMELL.**—The nose is the organ of it. It is the seat of moral taste and delicacy. The gazeous substances with which all bodies are impregnated and surrounded like by an atmosphere, come out radiating with the caloric and go through the nose of the olfactory nerve which conveys to the brain the impressions thereof, and their agreeable or disagreeable sensations are perceived by the soul. The sense of smell is excellent in those who have large noses descending very near the mouth, neither too moist nor too dry.

**SECTION IV. THE TASTE.**—The palate and the tongue are the organs of it, and they produce the sensations of physical taste alone. They are covered with fine terminations of nerves (called papillæ on the tongue,) which receive the impressions of bodies and convey them to the brain. The sense of taste is nice in such as have spongy pores, soft tongue, well moistened with saliva, yet not too moist.

**SECTION V. THE TOUCH OR FEELING.**—It is the elementary sense. The whole body is the organ of it, and chiefly the fingers. It is excited by surrounding objects on the fine terminations of nerves spread over the surface of the body, and their impressions are conveyed to the brain. It informs us of some qualities of bodies such as the temperature, form, weight,

consistency, elasticity, etc., and corrects the errors of other senses. The sense of touch is delicate in those who have a soft skin, sensible nerves, and nervous sinews moderately warm and dry.

SECTION 6. THE EXTRA SENSES.—So I call the additional senses mentioned at the head of this chapter.

1. The sense of breathing or of motion. It is the first sense or the first receiving organ. The lungs are the organ of it. It is well conditioned in those who have a large chest and broad shoulders, but they must keep against asthmatic diseases, it is badly constituted or near consumptive diseases in those who have the chest retreating and small shoulders. The lungs receive the oxygen of the air for the galvanic process of the vital action.\*

2. The sexual apparatus as giving a peculiar sensation of sympathy and

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\* Let us bear in mind that all action or motion in the human system is produced by the combined influence of muscular contraction and expansion, the effects of positive and negative influence, attraction and repulsion, the natural influence of the two countervailing properties that constitute motive power, and these two properties are connected with different modifications of matter (by their molecular affinity,) and are imparted to the human body through the secretory and excretory system: Therefore if they are not reciprocally balanced, there must be an increase or diminution of action in the whole or some part of it. Increase or diminution of motion is synonymous with morbid action, or non-equilibrium of action.

If, in an organ, the attractive impulse or positive influence exceeds the repelling or negative, then undue contractions ensue, which will lessen the dimensions of that organ. If it be general over the system, there will be a general wasting away of the body, as in old age. If the excess of positive influence is very great in an organ, there will be an increase of action to fever in that organ, because the vital action, making by itself efforts to restore its polarized currents, becomes more violent and wants a substance of a negative influence to spend its action upon, such as acids, water, vegetable substances, and there must be an excretion of the positive substance or bile from the liver. If the repulsive or negative influence exceeds the attracting, undue expansion must follow, producing local or general enlargement. If it exceeds very much, diminution of action ensues as in cold, it requires the application of positive substances, such as stimuli, sleep, animal food, sweet, salt and bitter substances, exercise and there must be an excretion of the negative substance or urine from the kidneys, etc.

In the homœopathic system (*similia similibus curantur*) an infinitely minute particle of medicine is like an excess of positive or negative electricity (according to the quality of the medicine and the case of the patient,) added to procure increase or diminution of the vital action on the nerves, through the body, in order to have the disease go through its stages and to hasten the crisis of the disease upon the feelings of the sympathetic nerve. All those medicines operate on the nerves particularly, and succeed in chronic diseases when a diet is kept accordingly, by which no acid and nothing but a simple and nutritious diet is observed, thereby giving time to the *vis medicatrix naturæ* to operate the cure.

pleasure, being generally in proportion to the size of the cerebellum, (See Amativeness, No. 9, craniology and the temperament sanguine general.)

3. HUNGER AND THIRST. Two modified sensations of the organs of the stomach, produced by the negative state, wasting or irritation of the organs which require substance in a positive state to re-establish the equilibrium, by repairing the wasting. The proper substances being introduced and assimilated into the stomach, for the sustenance of the body, become moderators of the vital force which spends its action on them, that is to say, they counteract the vital force of the oxygen on the lungs, which has a tendency to become more and more violent, and wants an object to spend its action upon and to keep the equilibrium; hence the great principle of *vix medicatrix naturæ*.

4. PLEASURE AND PAIN. Two opposite modified sensations of the organ of touch, affecting every organ of the body and every faculty of the soul. The great sympathetic nerve is the main organ of them. All substances possess according to our theory a variable specific amount of caloric or electricity according to time, place, essential or accidental qualities; all have towards each other a positive or a negative influence, sympathy or antipathy, attraction or repulsion, in other words they have an electrical affinity or repugnancy to each other.

Then all impressions affecting the body externally or internally are shared by the sympathetic nerve, its sensibility is affected by pleasure from agreeableness, good scent, savour, harmony, truth, goodness, beauty, etc., if the sensation contains a greater amount than usual of positive and negative influence, and possesses besides a small excess of the positive. A small excess of the negative predominating over a greater quantity of positive and negative, will produce a breaking of currents or of equilibrium, and therefore pain from disagreeableness, bad smell, disgust, discordance, falsity, wickedness, ugliness, etc.

5. THE SPEECH. The organs are the mouth, the teeth, the tongue, the palate, the larynx and the trachæa. The larynx is the principal organ, the size and form of those organs influence the voice accordingly.

## C H A P T E R I I.

### *Physiognomy of the Temperaments.*

They express the degree of sensibility of the vital action, and thereby the degree of activity and strength of the brain receiving the nervous impressions and elaborating them into sensations. There are four kinds of temperaments or organic constitutions, recognized by the ancients on the score of the four principal humours, elements and other qualities. They are 1st. The sympathetic, spring, water, cold, childhood. 2nd. The sanguine, summer, air, moist, youth. 3d. The bilious, autumn, fire, hot, virility. 4th. The nervous, winter, earth, dry, old age. We have to follow that division, and to the predominance of any of those temperaments we must refer the individual mode of existence or personal idiosyncrasy, which depends on it as on a centre of sensibility, (arising from the various proportions and sympathetic relations among the parts that make up that organization, different among all individuals). The oppositions mentioned among the temperaments are only in point of diseases and cures.

**SECTION I. THE LYMPHATIC.**—The Lymphatic, phlegmatic or pituitous temperament prevails generally in the spring of life or in children. It is caused by an excess of the venous blood, by the assimilating organs, by the secreting glands and by the cellular tissue, increasing in bulk for want of a proper strength to excrete; the sensibility is weak, the body is cold, moist, fat, soft, fair and not hairy; there is whiteness or wanness in the face, little thirst; soft, rare and slow pulse, blue eyes, fair hair, indolence, love of rest and ease, laziness, actions slow and dull, weakness, languid circulation, sleep much and frequent, plumpness, roundness of forms; dreams of white things, floods and all incidents belonging to water. This temperament is opposed to the bilious, is very vivacious, can bear any climate, though belongs to the cold, gives a liability to catharrs, suffocations, cutaneous diseases which are cured by a phlogistic regimen, such as stimulants and all substances of the positive influence, and by residing in hot countries.

**LYMPHATIC NERVOUS.** The sensibility of the nerves begins to manifest itself as the lymph is diminishing, then come mildness, application, actions slow but constantly repeated.

**LYMPHATIC MUCOUS.** A variety of the lymphatic caused by the mucosine, a kind of sweat sometimes oily, very abundant in youth. That mucosine is produced by living in wet and shady places, by a plethoric habit, eating much and drinking beer, cider, clear wine, etc., and it is the cause of verminous affections and moral disorders.

**LYMPHATIC SANGUINE.** Pleasantness, affability, fondness for society and parties, not much application of the mind.

**SECTION 2. THE SANGUINE.**—The sanguine temperament is the summer of life, that is to say, it prevails generally among adults from fifteen to twenty-nine years of age. It is caused by the remarkable developments of the exterior capillary vessels, by the predominance of arterial blood, and by the size of the organs of blood; those organs such as the lungs, the heart, the arteries, and the veins, perform the respiratory and circulatory functions. The sensibility is moderate, the body is moist, hot, fresh, fleshy, fair, soft, hairy; the hair light or chesnut color; we find lively red face, natural blush, large breast and shoulders, soft, moist and full pulse, spittle sweet, blue or brown eyes, activity, inconstancy, levity, affability, pleasantness, liveliness, mirth and laughter; actions quick and sometimes violent, dreams of red things, beauty, feasting, pleasures; the chief aim of this temperament is love; sickness of the inflammatory kind, such as fevers, but not very dangerous, cured by antiphlogistic regimen, such as bleeding, the use of acids, cathartics, the use of free air, substances of the negative influence. Sanguine is opposed to the melancholic or nervous.

**SANGUINE MUSCULAR OR ATHLETIC.** It takes the middle between the sanguine and the bilious, on account of the locomotive apparatus (the muscles and the fibrous system) being greatly exerted by labours in men of either sanguine or bilious temperament. It possesses hard bones, strong nerves, rigid fibres, solid hips, muscles harshly expressed, prominent breast, small head, no sensibility, obtuse feelings, little application, considerable appetite, predisposition to tetanus, and little resistance to diseases; it aims at taking every thing by storm, and belongs to the temperate climate.

**SANGUINE GENITAL.** It takes the next rank after the muscular between

the sanguine and the bilious, on account of the hairy body, much beard, sensual love, cerebellum prominent. Its abuse is known by emaciation, a particular discoloration of the skin, a voracious and insatiable appetite, abatement of the understanding, little memory, little disposition to work, eyes dull, heavy and weak, dilatation of the pupils, bluish circle and retreating orbit.

**SANGUINE BILIUS PURE.** The best combination of temperament for men. Subcutaneous veins apparent, middle plumpness, boldness, courage, indefatigable constancy, capability for the greatest achievements, dark complexion.

**SANGUINE LYMPHATIC.** The best combination of temperament for women. Amiability, mildness, health, longevity.

**SANGUINE NERVOUS.** Although the sanguine is opposed to the nervous in point of diseases and cures, it is not in other respects, and they can be united with each other; this temperament gives inconstancy, shortness of action, smartness.

**SANGUINE BILIOSO-ATRO-NERVOUS.** Irascibility, hastiness and liability to the greatest excesses in virtues or in vices, eccentricity caused by passions.

**SECTION 3. THE BILIUS.**—The bilious or choleric temperament prevails generally more in the autumn of life, that is to say, among persons of perfect virility from the age of 29 to 63. It is caused by the predominance of the veinous blood together with the sensibility of the digestive organs, such as the stomach, the duodenum, the intestinal canal, the spleen, the large size of the liver for the secretion of a large quantity of bile. The sensibility of the nerves is rather quick, and the irritability is great, the body is hot, dry, lean, hard, hairy, it has a yellowish or brown skin, black hair; firm muscles; dry tongue and mouth; spittle bitter; hard, soft and often beating pulse; eyes of every color, dark generally and more inclined to green; projecting bones; ambition is the chief aim; the brain is active. It has decided activity, strength, energy, ambition, perseverance, actions quick and constant, inquietude, irascibility, premature developement in youth of the moral faculties, susceptibility; it has dreams of yellow things, of brawls, fights and quarrels; diseases of the liver and stomach cured by exciting proper excretions, by using evacuants, by purging and by observing more regularity in the diet than by taking medicines. It is opposed to the lymphatic; it agrees better with cold countries, although it belongs to the hot.

**BILIUS SANGUINE.** Activity determined and a longer time conducted than in the sanguine bilious, well combined and executed plans.

**BILIUS NERVOUS.** Great mental power, perspicacity in various achievements.

**BILIUS LYMPHATIC.** Strength of mind and body with indolence and heaviness.

**BILIUS SANGUINE ATRO-NERVOUS OR ATRABILARY.** Extreme susceptibility, irascibility, aptness to eccentricity caused by determination to act.

**SECTION 4. THE NERVOUS OR MELANCHOLIC.**—The nervous or melancholic temperament prevails generally in the winter of life, that is to say, among old people. It is caused by the excessive sensibility and delicacy of the nervous system affected principally with the black acrid bile; the excretions of the latter as well as of other organs are performed too strongly in proportion to the secretions, and the mucous membrane is more subject to

be irritated, and the cellular tissue to become more thin and worn out. That predominance originating from the abuse either of the sanguine or of the bilious temperament, although thereby, the first stage of a disease is a real confirmed temperament, as being both the last stage of them, and the highest state of vital sensibility. That effect of the acid humours produces an insensible consumption coining with age, hastened by too much exertion of the body, either in sensual pleasures, or with too much exposure to the cold; it may be accelerated by obstructions in one of the organs of the abdomen, by an undue proportion of strength, sympathy and relation between the solids, the liquids and the fluids, by the great influence of the soul over the body, indulging in intense studies, in griefs, in all moral passions; and by whatever tends either to raise the spirit in contemplation with God, or to deject it down so as to cause a forgetfulness for the care of the body; all those derangements produce a disorder in the polarized currents of the body and in the dispensation of the electro-nervous fluid for its vital action.

In this temperament, the body is dry, cold, lean, smooth; it has fine thin hair, gloomy and leaden colored face; spittle little and sour; hard, rare and little pulse, general emaciation, delicate health, small muscles, irritability, actions quick and short; little endurance, fondness for vivid sensations, stability in cogitations, constancy in the achievement of the thing intended, love of study, intent on gloomy subjects, greatly oppressed by fear; amourous passions excited more by the effects of the imagination, which is often generally vivid, than by need and capability; great susceptibility, imagination, faith, hope, charity, all passions good and bad easily excited; dreams of black and terrible things, ghosts, beasts, choaking, etc. It is opposed to the sanguine. The diseases are of two kinds; the nerves are either over stimulated by some agent, such as lightning, expectation, any passion, or they are tending to a torpid state such as atrophy, paralysis, etc. In the former case, (as I have mentioned in the note on page 15,) there is an increase of action and we use antispasmodies such as water etc., etc., with air, light diet, etc. In the latter case there is a diminution of action, then we use stimuli, such as electricity, magnetism, (animal or mineral,) spirits, camphor, friction, blisters, etc., and in general in all nervous diseases, we use magnetism, (animal or mineral,) the stimulus of imagination, faith, hope and charity.

**NERVOUS PURE, MILD.** It is the first division of the nervous, a deranged state from the sanguine, the sensibility of the nervous system plays the greater part. It produces emaciation, smallness of muscles, softness like in atrophy. It is the first division of the nervous temperament.

**NERVOUS LYMPHATIC OR VAPOROUS.** Absolute will without tenacity and a mobility and versatility in judgments and determinations.

**NERVOUS BILIOUS.** Great power and activity without great brilliancy, but shining in proportion as it is called into requisition.

**NERVOUS SANGUINE.** Extreme intensity of action with brilliancy but for want of strength, the activity is too intense and the operations are rapid and flashy.

**MELANCHOLIC OR ATRABILARY PURE.** It is the second division of the nervous, a deranged state from the bilious. There is a particular habitual constriction of the abdominal organs, the proportion of humours to solids is small, the secretions of the bile like in the bilious are not in proportion with

the excretions, (which may be cured either by the removal of the bile from the body, or by proper time or substances to let the bile take its course,) the circulation is slow, the heat weak, the functions of the nervous system deranged and irregularly performed, the breast narrow, the skin takes a deeper hue, looks gloomy, the organs badly fed, dried up fibres which constitute vigorous muscles but attended with a general stiffness in the exercise of the functions of life, and strengthened by the extreme sensibility of the nerves. In a high degree of intensity, every desire is a passion; continual erotic desires, determinations full of hesitation and anxiety, feelings a long time entertained which finish through more or less crooked paths, extraordinary sickness, austere morality, ecstasy, superstitions, supernatural and visionary circumstances.

**MELANCHOLIC BILIOSO-MORBID OR HYPOCHONDRIAC AND ATRABILARY.** Aptness to resentment, perfidy; fearfulness, fanaticism, love of solitude.

**MELANCHOLIC MANIAC.** Pulse and process of organic functions irregular, lucid instants followed by hasty and violent passions.

N. B. There is another constitution called the temperate, admitted by Physiologists to exist, when there is no predominance of any system of organs, but all the powers are reciprocally balanced, so as to exhibit in the living economy a perfect equilibrium. It is taken as the type of health of soul and of body.

### C H A P T E R I I I.

#### *Physiognomy considered in the general kinds of Physiognomies.*

Physiognomy gives only general rules of Physiognomies; but the special rules for the different and extensive modifications of the human form, must be made up by the Physiognomical tact which is our last judge, which Providence has given to all living beings to guide themselves by, and which we must cultivate by studying a book of this kind and by exercising that tact after the rules. The eyes are the proper organs of that tact and the different electrical sensations that the eyes of one individual receive at viewing an object, or the eyes of another individual are indescribable: one of the two individuals often overpowers the other by his looks, either naturally or forcibly; the looks in both cases may be hard, bold, mild, or indifferent, and the effect for both or any of the two individuals is: indifference, antipathy, or sympathy. In those three sensations are contained all the modified combinations of all other sensations.

We must exercise our eyes by looking up often into the eyes of persons till we elicit some action from their eyes; I do not give this advice to children who must have a modest look when dealing with senior persons. We must excite the laughing which is very expressive especially in the manner of contracting the mouth (hypocrisy), or expanding or stretching the mouth (silliness, boldness); the gentle smile being the principal character of goodness and frankness; beware of your neighbor; always take a serious appearance in examining, etc. See rules for examination, Chap. IV, Art. 2, Sec. 2.

Each one of the Physiognomical portraits or descriptions hereafter mentioned, must be considered as containing in each one a series of divers par-

ticulars that may be related either conjointly or partly, to that same physiognomical portrait; so that it is not necessary that a whole description should coincide entirely with an individual in order to apply the physiognomical portrait to him; but some features of it are enough when they coincide with the other preliminary conditions of Craniological organs, temperament, etc. The physiognomical tact being the principal judge that must come in aid to discern what must be taken or rejected in the physiognomies.

## ARTICLE I.

*Physiognomy of Passions.\**

Passions are the highest degree of activity of every faculty, or they are the faculties themselves which want to be satisfied to their utmost; they are

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\* The study of human passions ought to be for us a capital affair of investigation, in order to understand the springs of action of the soul. Had we discovered the laws which regulate their actions, we could have deduced from that law a social system adapted to their greater satisfaction, and better than the one under which the present state of society is so much grieved, and afflicted with evils and abuses. As there is unity of system in the universe, that is, as the physical world is an image of perfect unity and harmony, so must the moral world be, which is the effect of the actions coming from the free will of man. As mankind is fast advancing in civilization, the experience of the past and a higher degree of science will teach our descendants better laws suited to meet the exigencies of the passions, by a system of universal attraction, by which they will be able to establish harmony, unity, and a happy conflict of interests, tending to the good of the individual, and at the same time, to the welfare of the community. The community, for its safety has to choose for itself, or to consent to, a form of government whether monarchical, aristocratical, or democratical. In all cases St. Paul warns us to submit ourselves (Rom. xiii. 1,) to the superior powers; for all power comes from God. Now, the people are not obliged to have so much probity to sustain themselves in a monarchical government, because the force of the laws and the arms of the chief can easily correct the abuses, and the aristocratical government is subject to too much division, change, partiality, and injustice; but in the democratical government, there is something more than the force of laws, it requires more force of virtue, which makes democracy the most perfect state and without which the community is lost. That principle of democracy is better understood in the United States than in any other country. The power of the community is the ordination of God, or the voice of the community is the voice of God, whenever the community *deliberates*; and in all cases, a community will never make laws against its welfare, although some laws may be contrary to the interests of only a few individuals. That principle may be corrupted not only when people lose the spirit of equality, but when they imbibe the spirit of equality to vulgarity, for instance, in losing obedience and respect for that power or the office of the magistrates and in the good and the bad, virtue and vice together, by which the execution of laws fails for want of virtue.

given to man for the safety of his existence and as indispensable to the satisfaction of his wants, when they are well directed. Then, a close and continual

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In all kinds of societies, the first evils are the abuses of the satisfaction of passions in individuals, and the second evil is the tacit sanction of those abuses from the chiefs who could easily repress them, or from the community which wants more virtue in its agents, in order to check them.

The abuses are of two sorts: cupidity and sensual pleasures.

Cupidity is money making (*auri sacra fames*), pursued to its utmost degree by all kinds of speculations upon every thing and upon the labours of every person; the consequences are: deceitful bankruptcies, unjust monopolies, useless speculative brokerage, and commercial parasitism or wasting of goods by the too much competition of retail merchants. The force of money, we may say, rules society through all its members generally, and it produces assumption, pride, aristocratical spirit, and love of those honours and distinctions which belong only to virtue and talent.

Sensual pleasures are abused according to the exposition of my theory, (see the two principal organs of sensuality, alimentiveness No. 2, and amativeness No. 9.) All those abuses demand from the community the means to lessen if not to extinguish their culpability. Then a community might make laws accordingly, and create means for a greater satisfaction of the faculties of industry, such as ambition, in the distribution of lands and business, giving to every one an equal right or equal means to obtain in society a rank based upon his merit, talent and skill. There must be laws for a greater satisfaction of the faculties of sympathy, such as physical love and charity, which tend to social pleasure, equality and the levelling of ranks in education first and then by exciting to virtue; there must be laws in fine for a greater satisfaction of the intellectual faculties by stimulating arts and sciences; and as long as money shall subsist as the lever of the World and will stain the consciences of men, all the efforts of society must turn especially towards checking its abuse by imposing more duties or passionnal industry on those that have more money, and by establishing generally a passionnal attraction of industry to make money circulate. As regards the checks of moral passions, the institution of the temperance societies have done much good to suppress the improper use of spirits; let us have now a money temperance society, in this sense, that people bind themselves not to use more money than their regulations allow for their wants, giving the overplus to the poor or to a literary or beneficial institution. Let us have a love temperance society by which people bind themselves to observe the morals. We may have also societies of beneficence and all kinds of institutions and communities to promote economy, industry and virtue. And after all, if perfection is not obtained, if men will always abuse their faculties and show their wickedness, let us conclude that their passions or desires are too great to be satiated here below, and that this world is a valley of labours and tears, in which we have to do penance, and try to conquer our enemies; let us be comforted by the hope that, as we cannot reach perfection upon earth, we are still proceeding in the immense field of virtuous improvement, and that we can prepare ourselves to make us worthy of the eternal enjoyment of all our desires in the bosom of our Creator in another world.

exercise of any of the craniological organs performed either rightly or unduly becomes a passion. There are three kinds of passions: the organic or bodily passions which act by contraction or dilatation. They are the external senses, among which, hunger, thirst and sensual love may predominate.

The passions of the mind, which act by tension, such as attention, memory, fondness for music, etc.

The passions of the heart which are divided into convulsive, oppressive, expansive and mixt.

The convulsive passions are expressed by a bluish or livid taint of veiny blood, extreme agitation, hard breathing, spasmodic circulation, certain physical wants not satisfied, anger, fury, delirium, bad humour, violence, hatred, fright, the furies of love, convulsive laughter, sobs, suffocations, griefs, asphyxia, apoplexia.

The oppressive passions are expressed by the oppressions of the præcordian organs, the heart, the lungs, the diaphragm and other enterian organs. They shake or agitate the body more or less, and we see the effects therof by the discoloration of the skin, the heat, the cold, the perspiration, the pulse small and contracted, the breast feels a weight or a suffocation, and the feelings are concentrated in the epigastric region. They again produce sighs, inquietude, sadness, timidity, dejectedness, melancholy, resignation, concentrated jealousy or envy, dissimulation, repentance.

The expansive passions are under the control of the will, and are remarkable for a sort of extension and light phlogose on the face, caused by the lively red or cherry taint of arterial blood. They produce smiles, hope, love, tender feelings, sweet friendship, benevolence, contemplation, ecstacy, innocence, intuitive beatitude. The mixt passions are formed by the simple passions, where two or more different sentiments dominate in an individual, and they exhibit indignation, pride, vanity, contempt, disdain, irony, shame, candour, etc., which are described in the forehead by a more or less vivid coloration.

All those passions, whether virtues, vices or defects, are contained in the craniological organs.

I have stated in the last note how vices or abused passions could be checked in an improved system of society, let us see now how an individual can do by himself to check his wicked passions in any state of society, whether he be in a country where the Legislators do not give the means or the liberty to satisfy one's passions, or he be in another country where almost all vices of the country above mentioned are made virtues in the latter.

A general answer is, that a man must live according to the laws of the country where he resides; *si Roman venias, romano vivito more. Il faut hurler avec les loups*, but he must attend to the following rules: it is certain that all the craniological organs or faculties want to be satisfied to their utmost, and naturally come in crowds for that purpose; then the natural rule is to let them be satisfied all in turns, and to vary their exercise according to time, place, etc., for fear that any passion may go too far by itself and take the lead to the detriment of virtue and to the loss of health, and of the rest of the individual.

When all the faculties of the soul concentrate themselves a long time towards the satisfaction of only one dominant or excited passion, it produces monomania or partial insanity, only for the time of the concentration. If

there be an extinction of almost all the faculties for want of exercise, and on account of the dominant passion seeking always its satisfaction, it produces complete insanity or idiocy in all the actions. So in any state of society, it would be an injury to the individual to let his passions grow as he pleases because he would at last adhere to one that would prey upon him, and would torture him as it were to his destruction both of soul and of body.

Then the abuses of bodily passions, such as sensual love, hunger, thirst of spirits, can be counteracted by the cultivation of the faculties of industry in exercising the body to the tilling of the land and to other hard manual labours, and by the cultivation of the faculties of morality and religion, in attending to preaching, temperance, religious and literary meetings.

The abuses of the passions of the mind, which come by a too great and close tension, or by a too long application of the mind in perceiving and reflecting, undermine the organs of the brain, cause the orbicular muscles of the pupil of the eyes to retreat, burn the blood according to the old saying, bring on the melancholic temperament, and at last the death of the individual. Those abuses are corrected by the exercise of the body, diet spare and nutritious, good rest and sleep: for, a sound body will give a sound mind, the cultivation of the faculties of the heart are secondary and of good effect. The abuses of the passions of the heart are counteracted by the cultivation of the faculties of the mind, which reasons upon the feelings and gives them such a turn as to make them grasp upon some branch of learning. The cultivation of the faculties of industry are secondary and of very good service, according to the predominance either of the mind or of the sensual appetites.

### A R T I C L E . I I .

#### *Physiognomy of the Capacities, Feelings and Physical Qualities of Man.*

Physiognomies are distinguished into organic, spiritual, moral and mixt, and each one is again sub-divided into secondary groups, etc., (see them in the passions, article 1.) The Physiognomies in the temperaments give the dull aspect for the lymphatic, the fluctuating for the sanguine, the ardent for the bilious and the fixed for the nervous.

Physiognomies are divided also into ideal and antique, into factitious, imitative, poetical, allegorical, hypocritical or pharisaic, comic, religious, assimilating (*tell me whom thou frequentest and I will tell thee who thou art,*) natural, degraded, deceitful, etc.

There are conventional or fictitious physiognomies, that is, a visage 'of turn out of fashion, of uniformity and convention, like those of the courtiers, officers of many professions, religions and trades, who are obliged by duty, or who find to satisfy their cupidity and pride, to assume an appearance of modesty, of dignity, of affectation and sometimes of arrogance; those appearances give an habitual stiffness, but the appearance of modesty may be natural and often follows the conscience of the individual. There are physiognomies made up by imitation or conformity of conduct to a superior or chief, whether a president, mayor, captain, schoolmaster, or a father, and according to the good or bad qualities of that chief, it will instil either good or bad

effects on the subordinate according to the proverb: *such a father, such a son.*

The physiognomy of the hypocrite shows itself, when we find decisive features of weakness and vanity, with an amiable and pre-possessing exterior, insignificant traits or manners, with a sort of affectation or grace in the motions, and a sort of coldness in the vivacity, which are all marks of inconstancy. It is easy to recognize disguise by the constraint, the efforts of mind, and the distractions and confusion. The voice of truth is more energetic than that of falsehood, and the looks of the innocent more open and frank than those of the hypocrite. A quick eye, often shining, concave and small, or small sunken eyes, or arch knowing looks are all signs of hypocrisy.

The physiognomy of bodily strength is known by stiff hair, large bones, firm and robust limbs, short muscular neck, firm and erect, the head broad and high, the forehead short, hard and peaked, with bristly hair, large feet, rather thick than broad, a harsh, unequal voice and bilious complexion.

The physiognomy of the weakness of the body is distinguished by a small ill-proportioned head, narrow shoulders, soft skin and melancholy complexion.

The physiognomy of long life is exhibited by strong teeth, a sanguine temperament, middle stature, large, deep and ruddy lines in the hands, large muscles, stooping shoulders, full chest, firm flesh, clear complexion, slow growth, wide ears, and large eyelids.

The physiognomy of short life may be represented by a thick tongue, the appearance of grinders before the age of puberty; thin, straggling and uneven teeth, confused lines in the hand, of a quick but small growth.

The Physiognomy of a person who is endowed with great capacities and feelings, or who uses well his craniological organs is generally exhibited thus: a striking conformity among the three principal parts of the face, the forehead, the nose and the chin, a forehead standing on a base almost horizontal with eyebrows straight, compressed and boldly expressed, eyes of a clear blue or clear brown which appear black at a distance, and whose upper eyelids cover about the fifth part of the eyeball, appearing languishing or sentimental, when more disposed to morality; a nose whose back is large and almost parallel on both sides with a slight convex inflection; a mouth of a horizontal cut and whose upper lip comes down softly by the middle; a round projecting chin.

The Physiognomy of a person of close study, is exhibited by his eyebrows cast down, or ready to cast themselves down, so that the eyes appear sunken, the iris is projecting, and there is a pale taint sometimes bilious or yellowish on the face, the eyes clear announce perspicacity; precision is shown by eyes exactly drawn, and depth by eyes sunken (if they are not contradicting the rest).

The physiognomy of a person of middling dispositions and capacities is exhibited, when we discover nothing that strikes us, nothing that attracts or repels us, alleviates or troubles us, excites our desire or our hatred, when that person has not energy enough to take away from us or is not rich enough to give us, etc., when there is about that person nothing projecting, nothing fine, nothing coarse, etc.

The Physiognomy of a person who is devoid of capacities and feelings, or who does not use well his craniological organs, is exhibited by the follow-

ing features: The foreheads are almost perpendicular or too long, or retreating too much or harshly, or too prominent, either on the upper or on the lower part; noses which are strongly bent below the half of the profile; a shocking distance between the nose and the mouth; a lower lip loose and hanging; the loosening and folding of the flesh of the chin and jaws; very small eyes of which one scarcely perceives the white, especially when they are accompanied by a great nose, and when all the face below is heavy and furrowed with deep wrinkles; heads drawn backwards and disfigured by a double glandulous swelling near the cheeks; an oblique and awkward smile; which one cannot suppress, and which is a sign of folly or of a foolish malignity.

The forms too rounded and too plain give to the face the air of a simpleton. The blunt noses whose nostrils are too narrow or too large, which are too long and out of proportion with the rest of the face show ordinarily the dejection of mind. Noses which cause too much concavity or too much convexity to the profile, etc; large open prominent mouths, chins which form the handle or which retreat too much. The involuntary contortions and the convulsive motions of the mouth, the vibration of flesh, their too much stiffness or softness, the flatness and the rounding of the outlines, too much tension or relaxation, features too much or too little expressed, a fantastical mixture of delicacy and coarseness are as many imperfections or signs of imperfections; even the dress and the hair by their fantastical arrangement will betray foolishness.

### A R T I C L E I I I .

#### *Physiognomony of the Conditions of Men.*

The conditions of men are: religion, professions and trades. They constitute a peculiar state of life, which causes the prominence or at least the permanency of certain physical or moral habits, certain directions of the mind, whose deep and incessantly renewed expression gives to all men of the same condition an air of family. We will speak of religion first, and then of profession and trades.

SECTION 1. RELIGION.—We are bound to our Creator by a common tie or religion which is one, visible, holy, catholic, etc., and which is based upon the charity to God and to the neighbour, (Math. xxii. 37, 38, 39.)—Men agree upon that precept of morality, because it concerns each one's interests reciprocally; but they disagree in their doctrine concerning God towards his creatures; because there is a disparity of minds among men. The conscientious fulfilment of religion consists in believing a doctrine and in practicing it through charity, and the abuse will consist in believing without charity, (1 Cor. xiii. 1, etc.,) or in suiting that belief and practice to the undue satisfaction of our passions, such as: pride and concupiscence. Then, we can know a tree by its fruit, says the Saviour (Math. vii. 20,) and we will know by his actions the conscientious man, the man of that charity which embraces all virtues. St. Paul gives us the portrait of charity (1 Cor. xiii, 4, 5, 6, 7, 8); “charity is patient, kind, envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth: beareth all things,

believeth all things, hopeth all things, endureth all things, and never faileth." The charitable man has a mild countenance, he only smiles, scarcely bursts in laughter and submits to his task upon earth with noble fortitude; he is peace-maker, relieves the distresses, tolerates the imperfections, pities the sufferings, shows his liberality to the poor and renders service to every one. Cautiousness, simplicity, justice (conscientiousness), humility, modesty (secretiveness), piety (veneration), faith, (marvellousness) hope and (benevolence) charity are very large, his head is high at the coronal region (faculties of morality).\*

Now, in point of doctrine, a person may be characterized by the spirit of obedience (conscientiousness,) self-denial, humility, (secretiveness,) faith, (marvellousness,) piety, (veneration,) hope and benevolence in a church where the doctrine has been settled by a tribunal, so as not to leave men in dispute. But the spirit of those virtues without charity may lead to fanaticism, superstition (marvellousness abused,) intolerance (combativeness abused,) momentary piety, the abuse of the organs above mentioned, selfish motives yielding to concupiscence, wordly motives, etc.

A person may be characterized by the spirit of universal charity, tolerance, courage, noble independence, in a church, where the examination and choice of doctrine, and the liberty of conscience are allowed to every one, and then, nobody takes the right to encroach upon the opinion of his neighbour and to judge him; but he may preach to him charity, justice and good works, by his examples more than by his words; but without the spirit of charity, one may fall into dogmatism, quarrels, fanaticism, intolerance, libertinism, pride, obstinacy (causality, combativeness, veneration, destructiveness, self-esteem, and firmness abused,) etc.

Generally, if there is a want of charity either habitual or accidental, in an individual: 1st, ceremonies, titles and magnificence, (ideality abused,) may make him fall into the spirit of worldly things and vanity, (approbateness

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\* Since we are all agreeing upon points of morality (charity and justice,) upon physical objects or any thing that falls under our senses, upon almost all the transactions of life; since we are obliged to live together and to support each other's burthen and defects; since, in fine, we do live and deal with the same manners and habits, exercising the same charity, tending towards the same end and worshipping the same God; let us have that tolerance and charity which are the foundation of unity, let us not judge our neighbors' opinons of which God will not ask us any account, let us love each other like brethren, and like the children of the same God, let us unite in the preaching and practice of charity; then we will soon see that spirit of dispute, of intolerance and of unfriendly feelings fall down in time, and we shall see united into the same sheepfold, all the scattered tribes of Israel. I speak as being acquainted with divinity which I studied formerly for several years; and as there are good and pious souls in every christian church, I made my subject to answer for all individuals of any church, but particularly for the christians; so that it may be a mirror of self examination for the good of their souls. I advise to cultivate the craniological organs as much as possible, and in blending them with Physiognomony, I do not approve of the smallness of any organ.

adhesiveness, abused,) so much opposed to the spirit of celestial things to which we should all aspire (marvellousness, veneration and benevolence very large.) 2nd, a particular dress or speech which will make a conspicuous feature before the community, may lead a person to pride, assumption, arrogance, vanity and hypocrisy, (self-esteem, approbateness, secretiveness, abused,) so much opposed to the spirit of simplicity, charity and equality, with the rest of men. 3d, useful practices aided with physical emblems, in which a person believes and hopes, may lead into the faith of amulets, talisman, witchcraft, superstition and idolatry, (hope, marvellousness and veneration abused;) retreating or small reflective faculties; so much opposed to the worshipping of God in spirit and in truth. 4th, the force of laws, of arms, of fear, of opinion, of money, may lead a person into hypocrisy, deceit, defect of conscience, (secretiveness abused;) so much opposed to frankness, candour, free will, (conscientiousness,) and hope in the future rewards. 5th, mortification, penance, obedience without charity, may lead a person to self-satisfaction, pride, hypocrisy, false directions of the heart, servility, meanness, (self-esteem, secretiveness, conscientiousness abused;) so much opposed to the spirit of faith and humility, (marvellousness, secretiveness.)

SECTION 2. PROFESSIONS AND TRADES.—Man acts according to his wants; his first wants have been declared by his Creator; to earn his bread at the sweat of his forehead, and to till the land in order to get it. He who wanted was inferior to, or had to obey, the one who supplied those wants; hence, fathers, the first natural superiors of their children, became patriarchs or rulers over their larger families; then, the multitude of patriarchs produced a kind of aristocracy, or divers monarchies, where divisions and injustices preyed upon the subjects, till some part of men, like the people of the United States, recognised that, having been created by the same God, being tied by the same duties towards him, they were all equal as members of the human family, the power of governing themselves was made by their common Creator to reside in them as constituting a community, and that any power taken against the will of the people was an usurpation. Then, the community may begin with limiting the power of the parents over the children till a certain age, they level all the conditions, establish a general system of education and give the same rights to every individual. They must make laws to protect individuals from the encroachment of one another, to supply the wants, to employ them according to their character and talents, etc., and to check abuse. Now, they commission an officer or magistrate who will watch for the execution of the laws, and who will be subject himself to the same laws. The community is the superior with regard to its individuals or members, and the magistrate is the first servant of the community, (Matth. xx. 26, 27—xxiii. 10, 11) although his rank is the first. A community may be compared to the human body, all the members want each other, and are all equal to each other in point of necessity and usefulness for the good order, improvement and welfare of the community or of the body; then, that principle being appealed to individuals by the community, every individual owes to the community, his industry, learning, justice, virtue and charity; whatever is contrary to those duties in an individual, renders him inferior in rank before the community, and that contrary or hurtful state is: laziness, ignorance, injustice, lewdness, wickedness. So that in-

feriority lays in the fault of the individual, who can correct himself; and take back his rank in the community.

Then the natural rank of superiority of the father and mother over the children is declared by the scripture, (Exod. xx. 2. Ephes. vi. 1, 2,) after which, there are conventional and relative ranks for the good order of the community; every member must have regard to each other, but also he must pay respect and obedience to the one who supplies his wants, as long as they are needed. That rank is that of the teacher over his pupils, of the master over the servant, of the officers over the soldier, of the employers over the apprentice or hired persons, etc. Now concerning the different professions and trades, they may confer only a relative rank among some individuals, but they do not confer any privileged rank before the community; for they are all equally wanted and useful, besides, says St. Paul, who distinguisheth thec? (1 Cor. iv. 7.) And what hast thou that thou hast not received? And if thou hast received, why dost thou glory, as if thou hadst not received it? Therefore let us honour our station by our merit, in that consists our rank before the community and before God, who will judge every one according to his works. Let us pass now to the physiognomy of some professions and trades.

Magistrates must have very large organs of morality and of intellectual faculties, high head and forehead prominent.

Ministers, the unmarried may have more zeal and may be more solicitous for the things of God, (1 Cor. vii. 32, 33.) may have universal charity and the greatest virtue, or may fall into the greatest vices. The unmarried are more apt to have only a partial charity and ordinary virtues; they all must have the head high at the coronal region, that is the faculties of morality, with the reflective very large, like the head of our Saviour.

Physicians must have strong body for enduring; benevolence, destructiveness, constructiveness, philoprogenitiveness, cautiousness large, and the intellectual faculties very large; besides there is a particular feature at the superior lips (in the surgeons,) caused by the efforts which they make upon themselves to resist the impressions of the sufferings of others; they must be good physiognomists.

Lawyers must have a nervous temperament predominant; they have a face large and animated, though a little pale, the eyes bright, quickness, very large, intellectual faculties, conscientiousness, destructiveness, benevolence, wit, combativeness eventuality, self-esteem very large, good lungs and voice.

Teachers must have modesty, self-denial, sedateness of aspect, intellectual faculties very large, activity, good lungs, sanguine biliary temperament predominating, adhesiveness, conscientiousness, philoprogenitiveness, benevolence, firmness, self-esteem, destructiveness large, and be good phrenologists.

Musicians, (see at the organ of music,) must have a predominant force of intellectual and affective faculties, when the amorous sentiment is affected in preference by the harmony of the sounds; general outlines are rounded; they must exercise their lungs in singing by degrees, in using the dumb bell and eating a raw egg before singing.

Painters must show themselves good phrenologists; they have large piercing eyes, dark complexion, thick eyebrows, earnest looks; they must have a predominant force of intellectual and affective faculties, when imagination prevails,

they are subject to colic, for which they ought to keep lemon syrup where there is a little sulphuric acid. (See at the organ of colour.)

Military men have a stiffness in the walk, the look and the dress; the selfish sentiments are predominant with combativeness which gives the head a direction in bias, as if the top were drawn backwards; firmness, self-esteem, destructiveness very large; perceptive organs large.

Tailors have their feet turned a little without, their breast narrow and sunken, their body bent before age, difficulty and uneasiness in attitudes; so are all persons who work at the needle.

Shoemakers have their breast still more sunken, with stiff attitudes and motions, which bend their body before age, and an embarrassed and awkward gait, especially when coming out from work.

Engravers, Goldsmiths, etc., have about the same characteristics, all the above trades must have configuration, measure and constructiveness very large. ←

Bakers have a pale face, body dry and middle; they must take the morning air and sleep in the middle of the day.

Butchers have red faces, body big and fat from the nourishment they receive by the smell and the gaseous particles of the meat.

Blacksmiths, Locksmiths have dark complexion, hard skin, strong sinews, although not fat of body, and they have in common with the enamellers and glass makers, firm and strong wrinkles around each eye.

Sailors walk with the legs very distant from each other, by the use of equilibrium they practice on ships, hard and earnest eyes; they must have weight and concentrativeness very large.

Farmers have dark or yellow complexion caused by the tanning of the sun, negligence in the countenance, large wrinkles and rough skin, they must have a muscular athletic temperament, constructiveness, inhabitiveness, philoprogenitiveness, adhesiveness, acquisitiveness and configuration very large.

Labourers who work in the sun, have an habitual motion of the eyelids; rough hands and skin, big lips, face sallow and harshly expressed, they must have measure, weight and constructiveness large.

Mechanics in general must have constructiveness, imitation large; muscular athletic temperament; very large perceptive organs; order, calculation and acquisitiveness large.

Merchants in wholesale, have a light sprightly active body; they must have acquisitiveness, hope, cautiousness, approbateness, ideality, self-esteem, adhesiveness, and secretiveness very large. The merchants in retail have more approbateness, a more humble countenance and some negligence in dress.

Incomers, (people living upon their income and improperly called gentlemen, since that last word is an expression of English aristocracy,) are plain or coquettish according to their means or views; if they speculate, they are discerned by their close lips, acquisitiveness and secretiveness very large and abused; some have an easiness of attitudes, affability, air of protection.

To all individuals in general, I advise taking a regular exercise in the open air, to use the dumb bells, to feed on a nutritious diet, to take rest, and diet themselves in case of indisposition, to use as little medicine as they can, to comfort themselves in their station, and to do all for the glory of God, (1 Cor. x. 31.) And, after having fulfilled our career, we will enjoy the eternal rewards in that heaven where there will be no other difference but that of the degree of virtue.

## ARTICLE IV.

*Comparative Physiognomy.*

SECTION 1. SEXUAL PHYSIOGNOMIES; OR, THE SEXES COMPARED.—Man is the most firm, woman the most flexible. Man is the straightest, woman the most bending. Man stands steadfast, woman gently retreats. Man is serious, woman is gay. Man is the tallest and stoutest, woman the smallest and weakest. Man is rough and hard, woman is smooth and soft. Man is brown, woman is fair. Man is wrinkly, woman is even. The hair of man is strong and short, of woman more long and pliant. The eyebrows of man are compressed, of woman less frowning. Man observes and thinks, woman glances and feels. Man has the empire of the mind or reasoning, woman that of the heart or feelings. Man is broader at the shoulders and breast, woman is broader at the pelvis. Man has most convex lines, woman has most concave. Man has most straight lines, woman most curved. The countenance of man, taken in profile, is not so often perpendicular as that of the woman. Man is the most angular, woman most round.

Women are more largely endowed with philoprogenitiveness, than men; adhesiveness is larger; combativeness, destructiveness and self-esteem not so large as those of men, veneration and colouring larger, locality smaller, heads smaller and voice shriller than those of men.

SECTION 2. NATIONAL PHYSIOGNOMIES; OR MEN COMPARED AMONG EACH OTHER.—There are five varieties of the human race.

1. The European race, colour white, caused by a moist and cold country; fair complexion, cheeks more or less red; the head globular, the face straight and oval, the forehead slightly flattened, the nose narrow and slightly aquiline, the cheek bones unprominent, the mouth small, the under lip a little turned out, the chin full and rounded, the eyes and hair variable, the former generally blue, and the latter yellow or brown or flowing; good and sound teeth.

2. The Asiatic or brown man, colour yellow caused by a cold and dry climate, the head nearly square, the cheek bones wide, and the face generally flat, the eyes black and small, the chin rather prominent, and the hair blackish and scanty.

3. The American or red man, colour red or copper-like, caused by the acidity of the air, moist and hot or cold climate. The eyes are deeply seated, the hair black, straight and thick, the cheek bones less expanded and the face less flattened than in the Asiatic; this variety forms a middle point between the European and the Asiatic, and it is generally beardless.

4. The Australian or tawny man, colour brown or mahogany like, caused by dry and hot climate, the head somewhat narrower at the upper part, the forehead somewhat expanded, the upper jaw slightly prominent, and the nose broad but distinct; the hair harsh, coarse, long and curly; this variety forms a middle point between the European and the African.

5. The African or black man, color black caused by hot and moist or dry climate. The head is narrow, the face narrow, projecting towards the lower part; the forehead arched; the eyes projecting, the nose thick, almost intermixed with the cheeks, the lips particularly the upper one very thick, the jaws prominent, the chin retreated, the hair black, frizzled and woolly, the countenance approaches that of the monkey; a peculiar strong smell.

From the European varieties, come the principal following nations:

1. The French, who are characterized by a high forehead, ideality, wit and approbateness very large, by the expression of the nose, by their teeth and laughing; frankness, affability, liveliness, mobile countenance, great sociability, often swinging on the tiptoe; their trait not so bold as, and more delicate than, that of the English; constructiveness, individuality, form, music, comparison, very large.

2. The English, who are characterized by a short and well arched forehead, eyebrows well expressed, roundness of form, undulated mouth, round full medullary nose, very seldom pointed; self-esteem, cautiousness, firmness larger than those of the French. The Quakers and Moravians are generally thin lipped. The Scotchmen have a longer nose and jaw; the Irishmen have generally a more ruddy and spotty complexion, thick and more projecting under lip; blue eyes and dark hair generally.

3. The Spaniards, by a lean and small fine size and head, regular features, black eyes or fine eyes, teeth well arranged, sallow complexion.

4. The Germans, by a nose expressive enough, by angles and wrinkles round the eyes and in the cheeks, the faculties of industry and sociability are very large, cautiousness and music are chiefly predominant.

5. The Dutch, by the rotundity of the head, the weakness of the hair, a high forehead, half open eyes, full nose, coldness and circumspection, their faculties are all equally great.

6. The Italians, by their nose large and energetic, small eyes, projecting chin, dark complexion, noble and mobile countenance, colouring and music.

7. The Portuguese, by their indifferent countenance, dark complexion, full face, like the Spaniards generally.

8. The Russians, by their snub nose, light colour or black hair.

9. The Jews, by their hawk nose, curled hair, and negligence in dress.

10. The Franco-Americans; they deviate from the French of the old country, according to the climate of America and the other inhabitants. In the north they are white, in the south they are dark. They are more rough, plain and talkative among the American Indians; they are more phlegmatic among the Anglo-Americans, who are more numerous in the United States, and they are generally of dark complexion, more spirited and independent in their colonies. However, a great part of the Creoles are remarkable by their thin white face, dark hair, and fine shape.

11. The Anglo-Americans; they also vary from the inhabitants of the British Isles according to the climate and the other inhabitants, they are plain and crafty with the Indians, they are silent, reserved and money making people in their colonies, they are more open, frank and sociable among the Franco-Americans; they have generally bad teeth.

12. The Hispano-Americans; they vary from the Spaniards and the Portuguese very little, only they are more rough and violent among the Indians, they are in general open and lively, suspicious sometimes and generous.

SECTION 3. ANIMAL PHYSIOGNOMIES, OR MAN COMPARED WITH ANIMALS.—All the animals beginning from the lowest scale, have an analogy of conformation with man, their prototype, the most perfect of all, the centre and the container of whatever is good in them; that conformation is more approaching to that of man, as the animal is bigger, and pos-

seses more organs, or more apparatus, and thence more similarity in the several kinds of features. Therefore whatever several qualities are found in them with their peculiar kind of features, the same must be interpreted in man with that same kind of feature. Hence: a Face,

1. Monkey-like, very close eyes, stumped and narrow nose, triangular chin, denotes imitation, skill, thievishness, dissimulation, lewdness.
2. Aquiline or Eagle-like, or nose curved from the root of the forehead, pride, force, energy, desire of commanding.
3. Cock-like, nose concave below the forehead, courage, vigilance, boldness, spiritedness, lewdness.
4. Owl-like, very large head, etc., sensuality, cowardice.
5. Sheep-like, woollen hair, high and retreating forehead, timidity, weakness.
6. Ass-like, long ears, round convex forehead, stupidity, silliness, imprudence, longevity, cowardice.
7. Horse-like, self complacency, patience, gentleness; if the nostrils are large, anger from pride.
8. Dog-like, mild black eyes, hanging ears, attachment, fidelity, impudence.
9. Hog-like, nose big at the end, narrow forehead, eyebrows drawn towards the nose, big upper lips and jaws: sensuality, brutish appetites.
10. Frog-like, big eyes and roundness of forms; talkativeness, monotonous chattering.
11. Lion-like, middle size head; fierce steady and staring looks, large breast, measured steps, prudence, generosity.
12. Parrot-like, nose curved near the forehead, under lip projecting, round eyes: memory and talkativeness without any sense.
13. Ox-like or Bull-like, large head and neck, square form, low forehead: cowardice, brutish appetites and motions.
14. Bear-like, big projecting jaws, a big deform body; thickness, stupidity, wildness, gluttony, cruelty, talkativeness.
15. Cat-like, small square face with oblique eyes, treachery; the little hole between the mouth and nose, denotes greediness and cruelty.
16. Rabbit-like, the nose forming the edge of the profile, retreating jaws and forehead; searching, agitation, nervosity.
17. Raven-like, nose a little curved at the forehead and forming a triangle: impudence, thievishness.

The animals possess largely philoprogenitiveness, inhabitiveness, adhesiveness, combativeness, destructiveness, secretiveness, acquisitiveness, constructiveness, self-esteem, approbateness, cautiousness, benevolence, imitation, form, locality, number, language, etc., but no causality, they have fuller foreheads as they are more tamed.

## CHAPTER IV.

### *Special Physiognomy.*

It contains three divisions: 1. The constituents of every physiognomical part of the body. 2. Those physiognomical parts. 3. The accidents relating to the body.

#### ARTICLE I.

##### *The Constituents of the Physiognomical parts of the Body.*

The constituents of every main or integrant part of the body are distinguished into hard and soft parts. 1. The hard parts are the bones, they are immoveable; they give the quantity of power, or strength in action; the longer they are, the slower their motion is; the broader, the stronger; the shorter, the quicker; the thinner, the more susceptibility a person has; the thicker, the more dullness. The bones grow till about the age of 28, some-

times sooner, sometimes later; those of the head take the form of the brain according to a mean proportion arising from the head of the parents and the culture of the faculties. 2. The soft or moveable parts indicate the use or abuse of the faculties of the cerebral organs in this sense, that the will, when it wants to act externally, forces, by the nerves, those soft parts to move; and the facial region is the principal theatre of that action of the soul. The parts the most constantly actuated preserve the form and shape assumed and so we make ourselves our physiognomy.

Those constituent soft parts are: the skin, the muscles, the nerves, the fibres, the vessels, the pulse, the blood, the cellular tissue: their accidents such as the colour and the form will also be mentioned.

The skin, as well as the flesh, indicates by its apparent qualities nearly the same qualities in the soul *ceteris paribus*, or provided the craniological organs and other requisite conditions do not contradict.

Tension of the skin.	Tension of the soul.	Freshness of the skin.	Freshness of soul.
Dilatation	" Dilatation	" Fairness	" Delicacy "
Rigidity	" Rigidity	" Darkness	" Firmness "
Blackness	" Strength	" Coarseness	" Coarseness "
Redness	" Irritability	" Thinness	" Privation "
Paleness	" Weakness	" Sensibility	" Sensibility "
Plumpness,	" Sensuality	" Heat	" Warmth "
Very sandy	" Courage	" Coldness	" Coldness "
Moisture	" Sluggishness	" Dryness	" Privation "
Thickness	" Dullness	" Softness	" Timidity, meekness.
High coloured	" Propensity to anger and violence.	" Wrinkles	" Troubles, application.

The muscles give the intensity of action, as length or slowness; shortness or activity; breadth or energy and application; thickness or sensuality or dullness; thinness or delicacy, or susceptibility. The fibres give activity, their shortness gives shortness of action, their breadth or thickness gives energy or intensity of action. The nerves exhibit the greatest or the least degree of sensibility or contractility; as we have explained it in the introduction. The blood vessels and particularly the arteries, show by the circulation of the blood their greater or less vital activity. The cellular tissues indicate the greatest or the least weight in the action, according to their thickness or thinness. The exhalations from the body constitute a particular smell, which varies in all individuals, and which the animals and especially the dog knows so well how to recognize.

## ARTICLE II.

### *The Physiognomical Parts.*

SECTION 1. THE BODY.—Some divide the body into three regions: the head or the understanding, the breast and heart or the moral feelings, and the rest of the body or concupiscence, the body contains eight times the length of the head in a common individual.

We must study first all the following physiognomies, and then, apply them to the test of the temperaments and craniological organs.

The body inclining forward means prudence, secret saving, long anger,—in.

clining backwards, stupidity, little memory, strength, mutability,—short and fat; one is vain, envious, stupid, credulous,—long and rather fat; one is coarse, dissimulated,—tall, straight, more lean than fat; one is bold, avaricious,—tall, lean and slender;—one is vain, anxious, slow, liar,—small, lean and well made; prudence, good judgment.

SECTION 2. THE HEAD.—It is divided into two parts, the cranium and the face. The head large with a small triangular forehead, denotes little understanding; and a shallow mind, if the scull is loaded with fat and flesh. If the occiput is compressed with a cavity, it denotes stubbornness and a weak mind. A head fat, small and round, denotes stupidity,—a little big on a small body, a good mind,—too big, coarseness, stupidity,—too small, weakness, silliness,—too round, frankness, activity, change,—too much elongated, slowness.

In order to examine the head; observe 1st, whether the head is about one eighth of the body. 2nd, the temperament, 3d, the craniological division into faculties of industry, of sociability, etc., (see section 3.) 4th, the measure of the craniological organs with the craniometer, to find the length from the medulla oblongata as a centre, and then with the callipers to ascertain their breadth. 5th, the inspection of the physiognomical signs through all their varieties, (the physiognomical tact acting the first.) 6th, the comparison of the face with the scull or the brain; if the face is bigger, it denotes stupidity of mind; if smaller, aptness of mind. 7th, the thickness of the scull which varies from 1-16 to 1-4 of an inch, the thinner the scull is the quicker the apprehension or the sensitiveness is, that thickness is ascertained by touching the orbicular plate of the eye.

The following methods may be resorted to in addition.

1. The facial angle. I draw down a line parallel to the inclination of the forehead, then another from the orifice of the ear, passing under the upper gums and reaching the other line. Then, the more obtuse the angle is at the intersection, the higher are the intellectual faculties, the more acute the angle is, the more the individual approaches the brutes, an angle of  $65^{\circ}$  is a good measure of talents; whereas in the facial angle of Camper, (which cannot be applied to negroes,) the line is to touch the most prominent part of the forehead, and then, the upper teeth; thus it takes an angle of  $85^{\circ}$  as the measure of talents, (see section 6, the measure of the forehead.)

2. The equilateral triangle. I draw a line from the external orifice of the ear to the root of the nose, and it denotes the understanding; another line from the root of the nose to the pimple of the chin and it denotes feelings; a third line from the most prominent part of the chin to the ear and it is called sensual appetite. Now when the triangle is equilateral it is the type of beauty; and the understanding, the feelings, or the sensual appetites will prevail, according to the length of the lines.

3. The Silhouettes, or profiles cut out on black paper. Draw a horizontal line from the tip of the nose to the organ of concentrativeness; in a regular head, that line must not exceed in length another line drawn from the top of the head to the junction of the chin with the neck. We must exercise the physiognomical tact to examining silhouette likenesses, because they exhibit more the natural dispositions than the actual state of them.

We must also exercise ourselves, to look at the profiles of persons; and judge of them. Now a big head with all the craniological organs very large is more powerful in action, than a small head having the same organs very large and being both of the same temperament, because the latter is sooner tired than the former in its operations. A higher and narrower head will give more activity and not so much intensity and a wider and shorter head will give more energy and intensity.

SECTION 3. THE CRANIUM.—The cranium constitutes the form of the brain; and although it belongs to Physiognomy, as there is a difference in the method of treating of it, we will discuss it in the 2nd part of this book, called CRANIOLOGY. We will only mention here the six divisions or regions.

1. The frontal region, the forehead, or the understanding, which comprises the superior part or reasoning, the middle part or observation and memory, and the superciliary parts, or the fine arts. 2. The sincipital or coronal region A B C D, or morality. 3. The temporal region B C D F G, or industry. 4. The occipital region A B F E, or sociability. 5. The basilar region or the base E F G H I K, or the region of the senses or sensuality. 6. The facial region or the face.

We must ascertain their bigness or smallness and judge accordingly with the other physiognomical parts.

SECTION 4. THE FACE.—The face or facial region is the mirror of the soul; it contains the expressions of the use or abuse of the faculties of man.

It is generally divided into 3 parts: the forehead or the understanding; the space between the root of the nose to the end of it or the moral feelings; and the space from the end of the nose to the end of the chin, or the animal propensities. Then we ascertain the predominance of the faculties accordingly.

The face open denotes frankness, simplicity, mildness,—round; simplicity,—square; eccentricity,—harshly expressed; choleric irascibility,—broad; failing, in cunning, rashness,—smooth naturally; cultivation of feelings, delicacy,—smooth accidentally; hypocrisy,—small; timidity,—thin; susceptibility, dryness, weakness,—fat or fleshy; sensuality laziness,—conic at the chin; subtlety, cunning,—flat; coldness, simplicity,—long; perseverance, slowness,—firm; firmness,—thick; shame,—big; boldness,—narrow; indolity,—lean or emaciated; privation of enjoyments either by conscience or by sickness.

The contours or outlines arched; mildness,—rounded; flexibility.

Angles projecting; energy, roughness,—fine acute; acuteness, perspicacity.

Lines angular; stiffness,—rectilinear; force, obstinacy understanding,—curved; weakness, flexibility, feelings.

SECTION 5. THE HAIR OR BEARD.—The hair is the excrement of blood which shows more readily the constitution—short, black, coarse and curly, denote irritability and often one devoid of sensibility,—light, soft; gentleness,—reddish; excessively good or excessively bad,—black, slank, thick; force of mind; a striking contrast between the color of a man's hair and his eyebrows must excite suspicion.

SECTION 6. THE FOREHEAD.—The forehead is the measure of the capacities of the mind, and the moveable skin which covers it shows the use

or abuse we make of those capacities. The breadth of the forehead is equal to nine times the breadth of the thumb of the individual. We ascertain the advancing or retreating of the different organs of the forehead, by imagining a facial line drawn vertically and parallel, (not to the inclination of the forehead as stated before for ascertaining other conditions, but) to the natural straight setting of the head on the shoulders. That line must touch the most prominent part of the forehead, and then I draw another line from the orifice of the ear passing under the upper gums, and reaching the facial line. The right angle of  $90^{\circ}$  is the measure of talents. If the facial line leaves too much of the lip or of the jaw outside, the individual has his sensual appetites more prominent accordingly, although he may have a good understanding, as it happens in some negroes.

Let us now exercise our physiognomical tact. A forehead gently arched without a single angle signifies mildness, and sometimes want of energy;—smooth, open; peace of mind;—full of irregular protuberances; choleric temperament;—perfectly perpendicular from the hair to the eyebrows; utter deficiency of understanding;—perpendicular and arched at the summit; profound, reflecting, cool mind;—rounded and projecting, as in children; weak mind;—rounding at the top and descending in straight line; great judgment, irritability, a heart of ice, melancholy;—narrow; a froward disposition;—inclining backwards without any jutting of the bones of the eyes; want of reflection;—high; capriciousness, but if the bones of the eyes project; aptness to mental exertions.

The wrinkles of the forehead mean the cares of the mind;—irregular, horizontal and furrowed; stormy passions, perturbation of mind;—regular, horizontal, less broken, not so near the eyes; old age;—perpendicular; energy, application;—transversely cut; laziness, want of perseverance;—only at the upper part; a look of amazement, approaching sometimes to folly.

Lines horizontal at the junction of the nose and forehead: a harsh and unfeeling disposition. Deep perpendicular incisions between the eyebrows, with all other circumstances; strength of mind. The frontal vein appearing distinctly in the midst of a forehead open and regularly arched, denotes extraordinary talent.

**SECTION 7. THE EYEBROWS.**—They have two principal motions, one by which they raise themselves, the other by which they turn down in uniting. Those two motions express almost all the passions and are in accordance with the two essential appetites of the sensitive life of the soul, viz; the concupiscent, such as the desires for sustenance, pleasure, etc., and the irascible, such as melancholy, distress, disdain, etc. The eyebrows gently arched denote modesty, simplicity;—small; a phlegmatic temperament;—horizontal; a masculine and vigorous character;—partly horizontal and partly curved; energy and ingenuity;—situated very high; incapacity for reflection;—angular, discontinuous; inventive genius;—uneven and disordered; great vivacity;—full, compact, well disposed and symmetrical; solidity of judgment, clear sound sense. A wide space between the eyebrows; quickness of apprehension, calmness of soul. The nearer they approach the eyes, the stronger is the assurance of solidity and reflection.

**SECTION 8. THE EYES.**—They are the light of the body, (see organ of sight, page 14, and chapter 3, page 20.) Their physiognomical value

resides in their situation, form, fixedness, mobility, colour and constant reception and emission of light and electro-nervous fluid. They declare the emotions of the soul in an indescribable manner. Every one must exercise himself to their actions, and familiarize himself with the following expressions: a benign look, a mild look, a wicked look, a look amorous, languishing, proud, rough, frightful, piercing, deep, sustained, etc., and when the physiognomical tact, is sufficiently exercised, it seldom fails to find out the conduct of an individual.

The eyes blue denote generally a phlegmatic character, often feebleness and effeminacy;—black; energy;—grey; choleric disposition and then; the lids are red, drawn back and sunken;—hazel or brown; vivacity and affability;—small; cunning, secrecy, wit;—acute at the extremity near the nose; cunning and fineness;—crossed diametrically at the ball by the upper lid; subtlety, cunning;—sunken, defect of verbal memory or depth, *ceteris paribus*;—projecting and big; verbal memory, (see organs No. 38 and 39 craniology;)—round; simplicity, credulity;—winking; treachery;—the lids which incline downwards when talking or looking; wickedness, falsehood, avarice, laziness;—staring; simplicity, boldness, irresolution;—dry; great mind.—bluish grey or saffron colour; often wickedness. (See page 25, line 36, etc.)

SECTION 9. THE NOSE.—The nose is very often a great characteristic. It is the seat of derision, and its wrinkles that of contempt.

A nose aquiline or roman, or curved at the root; shows imperious temper, ardent passions; love of commanding, firmness in purposes, and ardor in the pursuit;—sharp pointed; a passionate man;—big and well formed; chance of rising in the world;—big and red at the tip; very often intemperance, concentrated passions;—small; one is regardless of character and appearance;—middle sized; sense of one's character;—Grecian or straight with the forehead; amiability, effeminacy;—cock-like; self-conceit, boldness, loquacious and bustling disposition;—small pointed and elegant; more judgment than wisdom;—stump; generally little wit or understanding;—snub; one is cunning, shaver, of infinite jest and excellent fancy;—hook; one is sly, insinuating, unfaithful, roguish;—with a wide ridge; good and solid judgment, superior qualities;—with small nostrils; timidity;—with the sides of the nose flexible and perfectly disconnected; a proneness to sensuality;—arched; spirit of sallies;—blunt; obtuse mind and feelings.

SECTION 10. THE MOUTH.—The mouth is of all parts of the face, the only one which expresses more particularly the feelings of the heart. A mouth shutting or inclining itself by the sides, expresses complaint;—whose corners raise themselves; contentment;—carrying itself forward and raising itself at the middle; aversion;—frequently shut with lips closed and strongly marked; precision, avarice;—closed, concealing the edge of the lips; application, order and neatness;—closed and turning up at the extremities; affection, arrogance, vanity and malignity.

When the lower lip projects beyond the upper; negative goodness, the upper lip projecting a little; positive or efficient goodness; lips firm, firmness;—weak and in motion; weak and wavering character; a large interval between the mouth and nose; want of prudence; full, distinct and well proportioned lips; a character hostile to falsehood, villainy and baseness, but with a propensity to pleasure; lips thick and fleshy; sensuality and slothfulness, a characteristic of a phlegmatic temperament.

The teeth are the symbol of cleanliness or neglect of it, according as one keeps them clean or not.

SECTION 11. THE CHIN, CHEEKS, NECK AND EARS.—A chin advancing, and projecting denotes energy, tenacity of opinions;—advancing and pointed; craft;—receding; carelessness about opinions, weakness;—angular; a sensible mind and a benevolent heart;—flat; coolness of temper;—smooth, fleshy, double; sensuality, lewdness;—small; timidity;—with a round dimple; good nature.

The cheeks fleshy; a proneness to sensuality;—large and coarsely furrowed; ill nature and brutality;—with a triangular hollow; envy, jealousy.

The neck long; gentleness;—short and thick, especially if the veins should be conspicuous; a very passionate and sensual man.

The ears large and big; simplicity, laziness, although a good memory;—small; good judgment, secrecy, prudence.

SECTION 12. THE REST OF THE PARTS OF THE BODY.—All the parts below the head are not so important; but as they have relation to the vegetative life and constitute what we call pantomime, their interpretation may make up for a conclusion by way of majority of the same signs.

Any part big and fleshy; sensuality;—thin; activity of feelings, sensibility;—large; strength of body or dullness;—small; weakness;—hairy; lewdness;—unhairy; weakness, delicacy, simplicity;—regular; regularity of feelings;—irregular; irregularity;—long; coarseness;—short; solidity, quickness of motion;—rough and furrowed; roughness;—soft; delicacy.

So the shoulders, the arms, the hands, the breast, the stomach, the ribs, the thighs, the knees, the legs and the feet, may be approximatively interpreted, according to the above rule.

A bump on the back shows a man prudent, covetous, deceitful and witty by practice. A bump on the breast means a double heart, mischief, more simplicity than wisdom.

### ARTICLE III.

#### *Accidences relating to the Body.*

1. THE AGE.—It modifies the body according to its period. In infancy, the lymphatic and the nervous constitution predominate; all is innocence and play. In the second childhood, the lymphatic diminishes and the digestive apparatus is more active, with the muscular system. In puberty, the genital system is predominant, and there is a revolution in the mind and in the feelings; all is pleasure and enjoyment, whether for good or for evil. In adolescence, the sanguine system predominates. In virility, the digestive apparatus is the most prominent; all actions are done through ambition. Old age is showed by the languor of the functions and by the susceptibility, dryness and weakness of the body.

The age or duration of life may be ascertained by the degree of depression of the temporal bones and the projection of the cheek bone, (which are signs of a carnivorous or ferocious appetite, according to their development,) and in a skull, by the degrees, besides, of the bending of the branches of lower jaw which form with the body of the bone an angle of 90°.

The following table shows the different periods of life (in the male,) physiologically considered, for the climate of France, and with the lymphatic temperament.

Child-hood.	1st period, from 1 to 7 years; the last number indicates the first climatic or critical epoch of change.
	2nd period, from 8 to 14 or to the time of 2nd dentition.
Yo'th or adult age.	Puberty, 3d period, from 15 to 21, or to the 2nd climateric epoch; change of voice; beard; enlargement of the breast.
	Adolescence, 4th period, from 22 to 28, or to the maximum of the height and width of the bones; apparition of the last grinders and of the frontal sinus.
Mid'le or mat're age.	Increasing Virility, 5th period, from 29 to 35, the temporal cavities begin to show.
	confirmed 6th period, from 36 to 42, the maximum of the human or strength begins, and lasts till 49 years.
Old age.	stationary 7th period, from 43 to 49, or to the 3d climateric epoch, or to the maximum or middle of life; then, cessation of menses, sexual inability.
	elderly age, 8th period, from 50 to 56, wearing out of teeth; the hair turning grey.
Old age.	decreasing 9th period, from 57 to 63, or to the 4th climateric virility. epoch; depression of the temporal bones.
	10th period, from 64 to 70, by the loss of teeth, the mouth is more retreating, the nose grows more aquiline, the chin is more projecting, and its distance from the nose is shorter of 1-6.
Old age.	Confirmed 11th period, from 71 to 77, general dryness of the body, or great susceptibility, incapability of bearing much.
	stationary 12th period, from 78 to 84, or to the 5th climateric epoch; old age. general exhaustion, last period of real life.
Old age.	Caducity 13th period, from 85 to 91, a kind of vegetative life, the sensibility is almost lost.
	or 14th period, from 92 to 98, state of imbecility and decrepitude. infancy preceding the end of life.

If there were not so many circumstances influencing the course of our life, we could ascertain the period of it; but those periods vary in duration in several kinds of individuals, and according to their constitution and accidental diseases. Therefore we must modify the above table in the following manner: The period of women is shorter of 10 years than that of men; puberty (3d period,) which is indicated by the change of voice, etc., arrives at 9 years in the hottest climates, at 15 in France, (as in the table,) and at 18 in Denmark, Russia, etc; the 3d climateric epoch comes at 35 in the torrid zone and gives 70 years of life; at 49 in the temperate zone, (as in the table;) and at 21 in the glacial zone, and it gives 42 years of life. The lymphatic constitution is more vivacious and has 98 years of life, (as in the table); the sanguine has 90, the bilious has 80 and the nervous has 70 years of life. Excesses in pleasures, diseases according to their acuteness and duration, shorten the life according to the greater degree of sensibility of the nervous system and must be taken in account by the physiognomical tact, and by the rule given above the table, upon the supposed age of the present appearance.

If a person wishes to know the period of his life, he must attend to all those circumstances above mentioned, and then, suppose he is over 25 and he recollects that his maximum of height was at that age, he says: As the maximum of height marked 28 in the table is to the last epoch or 98 marked on the table: so my maximum of height which was at 25 years, is to the number of years to live. Hence:  $28 : 98 :: 25 : x$ . Then:  $\frac{98 \times 25}{28} =$  87 years, 6 months; and the first climacteric epoch will be:  $\frac{87 \text{ y., 6m.}}{1 \text{ periods}} =$  6 years, 3 months. Now suppose he changes into the nervous temperament after his 25 years, then add 70 years to 84 years 6 months, it will make 154 years 6 months, which you divide by the 2 circumstances, and it gives 77 years, 3 months. Recollect to allow 14 periods to every calculated or supposed duration of life. If a woman wishes to know the duration of her life, and she does not recollect any event of her life; she is living in the torrid zone and she is of a lymphatic temperament, which make 2 circumstances. She, then, calculates for every circumstance 10 years less than the man's duration, thus; 1st: torrid zone. 70 years less 10, equal 60. 2d: lymphatic temperament 98 years, less 10, equal 88.  $60 + 88 = 148$ ; then 148 divided by the 2 circumstances give 74 years of life, and whether she has been sick or not, if she appears to be 20 years and she says she is 25; then we have the last proportion:  $20 : 74 :: 25 : x$ . Hence  $\frac{74 \times 25}{20} = 92$  years and 6 months

2. The Size. A tall size; proneness to pride and raising above others.—Short, a proneness to jealousy, simplicity, eye service; other circumstances being equal.

3. The Voice. If it partakes of that of animals, it is assimilated to the same character. It can be divided into dragged or drawn, forced or effected, natural (or articulated without effort or laziness.) Hence we may infer the character or the present disposition which is, either not near enough the truth, or beyond the truth, or truth itself. The voice may be soft, strong, trembling and exhibits the same epithets. A voice that sustains itself in singing, shows either judgment or hypocrisy.

4. The Breath strong and violent; great mind, and vice versa.

5. The Laughing, great, foolishness; easy—simplicity; scarce—constancy, prudence, subtlety. The smile shows judgment or irony.

6. The Walking, slow with large steps: slowness of memory, coarseness.—Quick with small steps: promptness, delicate capaeity.—Slow with measured steps: judgment, reflection.

7. The Moving, all the motions of the body are made according to the temperament and the character of the individual. A motion made unnaturally or unnecessarily: indiscretion, vanity, inconstancy, falsehood. Motion in speaking; either prudence, plainness or pride.

8. The Gestures, they go in accordance with the walking and the voice, they are natural or unnatural: that is; they exhibit truth or falsity.

9. The Dress, each fashion, each colour, each cut of a coat has something particular which becomes better such an individual rather than another, such form of a hat, for instance, will describe wonderfully an individual in his true character rather than another form; cleanliness and neglect, simplicity and

magnificence, good and bad taste, presumption and decency, modesty and shame are recognized by the dress.

10. The Writing, the motions of the hands and fingers are the most delicate and the most varied of all the motions of the body. There is a national writing, a schoolmaster's writing, an original writing. The type of any of them may show either boldness, vacillation, order, cleanliness, force, delicacy, slowness, speediness, freedom, beauty, ugliness, disorder, symmetry, neglect, laziness, looseness, vanity of ornaments, pride, ostentation.

11. The Style, such as we are, such speech and such writing and style we exhibit. Style dry and hard with a large perpendicular forehead: cut, interrupted, sententious, original, with a projecting frontal sinus. Style vivid, precise, agreeable and strong with a middle raised forehead regularly arched. Style flowing, light, without depth, with a spacious, rounded forehead.

12. The Human Works, each work bears the workman's character; but it is only a musician who can better judge of the character of another by his music; a painter, by his paintings, etc., each individual is the best judge in his own profession or trade.

## PART II.

### CRANIOLOGY.

Craniology is the science of cranioscopy. Cranioscopy is the interpretation of the faculties of man by the inspection of the cranium, or: it is the ascertainment, by measurement with the craniometer, of the quantity of the brain (from the medulla oblongata as a centre,) or of the amount of those faculties, and how far they can extend, when cultivated; but we cannot ascertain, except with probability, whether or not, and how far they have been cultivated, without the aid of Physiognomy. See at the end of the Introduction.

Those faculties are innate and primitive, and we prove it by the following facts: We see a faculty exist in one kind of animal and not in another. A faculty varies in the two sexes of the same species. It is not proportionate to the other faculties of the same individuals. It does not manifest itself simultaneously with the other faculties: that is, it appears and disappears earlier or later in life than other faculties. It may act or rest singly. It is propagated in a distinct manner from parents to children; and at last, it may singly preserve its proper state of health or disease.

The smallness of an organ or faculty is a defect; the bigness a good quality, (all *cæteris paribus*,) and the abuse, a vice. The abuse of an organ does not appear by its absolute size, otherwise, Providence would have created us with innate vices, which it would be almost impossible to eradicate as the organ would not decrease, but after the individual has been able, for a very long time, to deprive that organ from acting, or from being stimulated in its cultivation; but experience teaches us that all the organs large or small can be abused more or less. That abuse although it may be greater in proportion to the size of the organs, takes place: 1st, by the overstimulating action of external agents such as the inhalation of oxygen gas, animal and mineral magnetism, the contact of pleasant objects, etc. 2nd, by the undue continu-

ity of action of that organ which failed to be counteracted or modified either by other external agents, or by any other organ, or by conscience or the reflective faculties. 3rd, by the controlling power of a larger organ or by the habit of that abuse, which impresses upon the nerves of that organ its stamp or its series of molecular vibration, etc. Then, the abuse repeated will impress upon the physiognomy of the person some indices showing a deviation of the features from the individual type or primitive form.

The exercise upon an organ is analogous to the exercise upon the body. A proper exercise neither too much nor too little, increases the size of any exercised part of the body; but too much or too little exercise will bring decrease or decay or even swelling, according to the constitution, or the degree of sensibility. Now, as too much exercise is abuse, it follows that the abuse will more often play on the sensibility of the nerves, which have received for that abuse a certain vibratory determination. The constitutional frame of a man being made up according to the form of the parents, and the imagination of the mother at the time, the type of that man is already given and started, and nature pursues its plan of increase according to that type; so that children inherit the moral and physical qualities of their parents; but that plan of nature is modified by several circumstances. They are among others. 1st, the absence from parental home and thereby the contracting of other habits, 2nd, the education which perfects or perverts the plan of nature, increases the organs by a proper mental and bodily exercise, or diminishes them by no exercise or too much exercise. 3rd, the diet, which either invigorates and increases the body, or weakens and diminishes it, according to its being either wholesome and nutritious, or scanty, too much or too little. 4th, the diseases which impoverish the body and therefore the organs.

The combination of organs follow these rules: the largest organs want to be satisfied before the rest, unless the external circumstances are opposed to it. A larger organ can control a smaller, and is a cause or motive of action of the latter. An organ may control one, and, at the same time, be controlled by another. Thus: If acquisitiveness is larger than adhesiveness and love of approbation; you translate acquisitiveness by its verb *to acquire* and say: it is the desire to acquire the objects of the other organs that is, friends and reputation. If self love is larger than that same acquisitiveness; then it shall be the inclination to *self act* upon or to refer to ourselves the objects of the rest of the organs; that is, the possession of friends and reputation; the largest organ being called the first motive of action, we say; it is through self love that such a person likes to possess friends and reputation.

Our actions are a very complicated result of all the causes which act upon us either internally or externally, and which can influence our will; the will determines itself by all those causes examined and weighed by the understanding. In that our liberty consists. In the animals, in which the number of organs is very much restricted, liberty is a mere spontaneity, determined by the irritation of such or such an organ; man, on the contrary, in whom the plurality of organs has reached its maximum and makes a plurality of motives, becomes susceptible of a greater number of sensations and ideas, finds in himself more organs which enlighten him, or more motives for avoiding to follow blindly such and such desire, such and such propensity; (we must recollect that the action of an organ can destroy neither the impression

it has received from another nor the action which is the necessary consequence of it,) then, as the excitation or stimulation falls upon many organs at once, equiponderances are established and there follows a sort of ponderation which modifies the awaken faculties, solicits reason, sets that reason in balance against desires, fortifies the will and communicates it the power of resisting; so much for our free will.

The number of faculties is given in this part in a determinate quantity, but it is certain by analogy and by Phreno-magnetism that there are intermediate organs, which act as modifiers between one faculty and another.

There are two kinds of faculties, the affective or those of the heart and the intellectual or those of the understanding. Memory is the effect of the impressions left in the brain by the exercise of all the faculties and especially the intellectual. Feeling is the effect of the impressions left in the brain by the exercise of all the faculties and especially the affective. The heart is an active or giving faculty, the result of the combinations of the acts of the will, and the mind is a passive, receiving or intuitive faculty, the result of the perceptions and reflections of the understanding.

## ORDER I.

### *Affective Faculties.*

#### GENUS I. Animal propensities, or wants of the individual.

Faculties of industry (on the temporal region), common to men and animals. They stimulate and impart efficacy to the other faculties. From No. 1 to No. 7, they are organs of preservation especially, and the rest are organs of prudence.

SECTION 1. *Individual or selfish instincts, having a tendency to the satisfaction of the body with regard to external objects.*

† ORGAN OF THE VITAL FORCE. Located in the superior part of the spinal marrow; it takes its greater energy as the oval occipital hole is broader, which is discovered also by a thick round neck.

† ORGAN OF THE PHYSICAL SENSIBILITY. Located above the organ of the vital force; it gives fluttering and instantaneous motions which degenerate into susceptibility and irascibility; it gives the degree of the temperaments.

1. VITATIVENESS OR BIOPHILY. Sense of physical or organic life, instinct of self preservation. *Very small.*—Cares nothing about life or death, existence or annihilation; insensibility to sufferings and death. *Small.*—Indifference, coldness towards living. *Rather small.*—More affected by the consequences of death than by a love of life. *Moderate.*—Love of life, yet not a great anxiety about living. *Fair, common, passable or rather full.*—Attachment to life and fear of death, yet not a great deal. *Full.*—Desire for life but not eagerly, from love of it and pleasures. *Rather large.*—Tenacity for life great care for health and life. *Large.*—Dread of death, all is used to obtain the greatest security of life. *Very large.*—Shuddering at the thought of death and of the privation of the world. *Abused, perverted or overstimulated by internal or external agents.* Dislike to expose one's self in the least circum-

stances, cowardice, poltroonery. *Physiognomised* or *mimicked*.—One often and suddenly withdraws from the least object the end of which he knows not.

2. ALIMENTIVENESS OR GUSTATIVENESS. Instinct of nutrition, of hunger and thirst, of appetite, of physical obligation; sense of tastes, odours and flavours; eating and drinking. *Very small*.—Ignorance or indifference about getting one's victuals. *Small*.—One does not care much whether and what he eats and drinks. *Rather small*.—One is particular and delicate, eats for living or for other motives. *Moderate*.—One is temperate and sober from the constitution of his stomach. *Fair*.—Observes the quantity and quality of aliments yet with relish. *Full*.—Has a governable appetite though he enjoys. *Rather large*.—Is choicy and fond of the taste and flavours of things. *Large*.—Hearty relish for food and drink. *Very large*.—Very keen appetite, eats and drinks plenty without any choice. *Abused*.—Luxurious refinement, love of good cheer, one lives only to eat and drink, epicurism, gluttony, drunkenness. *Physiognomised*.—Expression of greediness, big and fat face or under jaw, fleshy and double chin, large mouth and lips. *Combined*.—With conscience or the reflective organs larger, temperance and sobriety by conscience or reason.

N. B. Between *Alimentiv.* and *Vitativ.* there is an intermediate organ which we may call *AQUATIVENESS* or instinct for water such as in washing, drinking, swimming.

3. ACQUISITIVENESS. Instinct of physical or intellectual property; notion of mine and thine; propensity to acquire wealth, knowledge, power, etc. *Very small*.—Ignorance of the value and use of things. *Small*.—Aptness to give away property and to be idle. *Rather small*.—Disregard for the price of things and for sufficient livelihood or knowledge. *Moderate*.—Thinks more of supplying his wants than of heaping up. *Fair*.—Can acquire property or knowledge, and spend. *Full*.—Is industrious about acquiring money or knowledge. *Rather large*.—Good economy and saving, particular in his dealings. *Large*.—Good management of property, closeness and exactness in trading. *Very large*.—Will put his solicitude to acquire and keep money or knowledge by all possible means. *Abused*.—Unceasing notions of aggrandizement, covetousness, stinginess, ambition, avarice, plagiarism, cheat, gambling, usury, theft. *Physiognomised*.—Head a little advancing, expansion of the eyes, hands open ready to receive and slow to give, a longing and sad air.

4. DESTRUCTIVENESS. Instinct of physical or moral destruction; severity and energy of character, propensity to destroy what is hurtful. *Very small*.—Inability to inflict or witness a pain. *Small*.—One is effeminate, puerile and weak. *Rather small*.—One spares what should be destroyed or punished. *Moderate*.—Has some severity at the beginning; but lacks force to go on. *Fair*.—Can put down common obstacles that do not afford great resistance. *Full*.—Has a sufficient severity; but it requires to be roused. *Rather large*.—One is able to exterminate great nuisances, hurtful obstacles and opponents. *Large*.—One is ready to censure and punish the guilty, may like hunting. *Very large*.—One is habitually severe, energetic and strong in destroying what is hurtful. *Abused*.—Austerity, moroseness, mischief, anger, sharpness, raillery, revenge, cruelty, cursing, blackguardism, love of executions, of fires; murder. *Physiognomised*.—Face with project-

ing angles, contracted eyebrows, piercing and spying eyes, a hoarse voice, abrupt motions. *Combined*.—With hope smaller and cautiousness larger and abused; suicide.

5. COMBATIVENESS. Instinct of self defence and resistance, protection of rights and property, physical courage, efficacy of character. *Very small*.—One is passive, inefficient, chicken-hearted. *Small*.—One is a coward, inclined to yield or to surrender. *Rather small*.—Is not able to accomplish much and is easily overcome. *Moderate*.—Will defend himself to a certain extent, but will sometimes shrink a little. *Fair*.—Is able to take his rights and contend, but will avoid collision. *Full*.—Is ready to meet opposition and to endure sometimes. *Rather large*.—Has courage in dangers, battles and hardships. *Large*.—One has love and vigour in fencing and fighting, or in debating and pleading. *Very large*.—Is brave, spirited, magnanimous and likes to court the greatest oppositions. *Abused*.—Quarrelsomeness, spirit of opposition and contention, aptness to enkindle strifes, to get into a passion, to fight, to challenge by duels. *Physiognomised*.—A resolute air, closed lips and fists, firm posture, threatening eyes; round, petulant and impatient countenance.

6. SECRETIVENESS. Sense of secrecy, propensity to secrete and keep thoughts, feelings, plans to one's self. *Very small*.—One is very unreserved, indiscreet and blunt. *Small*.—Is plain, open hearted in his manners and speech, and easily taken in. *Rather small*.—Is generally unable to keep his feelings and thoughts, a long time. *Moderate*.—Is able to keep some things secret whilst he divulges others. *Fair*.—Does not like to be detected in his views, and can to a certain extent, avoid exposing himself. *Full*.—Is able to keep his thoughts secret with very few exceptions, except if he is roused to the contrary. *Rather large*.—Knows how to conceal and keep secrets generally. *Large*.—Tact, reservedness, discretion, propriety, *savoir-faire*. *Very large*.—Great mental control on thoughts and action. Temperance, sobriety in words, christian modesty. *Abused*.—Dissimulation, slyness, cunning, cavils, falsehood, hypocrisy, deceit, disposition to plead the guilty in order to know the truth. *Physiognomised*.—Pointed chin, small and acutely cut eyes, taciturnity, archness and continual change of looks.

7. CONSTRUCTIVENESS. Instinct of construction, sense of physical perfection, of arts and industry, of architecture; mechanical ingenuity. *Very small*.—Inability to perform any work. *Small*.—Dislike for undertaking, unskilfulness. *Rather small*.—Is not capable of construction; but does not dislike it. *Moderate*.—Has some relish for using tools and practising, but not dexterously. *Fair*.—Has a little capacity for constructing and composing. *Full*.—Can to a certain extent show a sufficient skilfulness. *Rather large*.—General ability in the use of tools, pens, instruments, pencils, knives, needles, etc. *Large*.—Practical knowledge, dexterity, skilfulness. *Very large*.—Very expert at composing in any mechanical or fine arts. *Abused*.—Imprudent expenditure of time and money in useless constructions, or inventions, one likes to cut and carve any object, like a piece of stick, for instance. *Physiognomised*.—Hurriedness of manners, readiness and ingenuity of the looks, apt and easy waving of the hands; the face full of bones and cartilages.

8. CAUTIOUSNESS. Instinct of prudence, deliberation, foresight, apprehension of dangers, steadiness of character. *Very small*.—Great inattention,

thoughtlessness, blindness. *Small*.—Carelessness, rashness, imprudence, precipitate conduct. *Rather small*.—One disregards ultimate consequences, is not afraid of risking. *Moderate*.—Is disposed to pay some attention before he acts, but soon fails. *Fair*.—Has some caution in his actions and words. *Full*.—One is capable of prudence and forethought in order to ensure success. *Rather large*.—Has general foresight, carefulness. *Large*.—Due hesitation and procrastination in business. *Very large*.—One is very solicitous about consequences, doubts methodically. *Abused*.—Anxiety, suspicion, fear, timidity, irresolution, low spiritedness, melancholy, dread of sickness, use of but's and if's. *Physiognomised*.—An air of solicitude and divided attention, restless and inquisitive eyes, slowness in speaking and writing.

\* **WATCHFULNESS.** Instinct of vigilance, circumspection, active cautiousness. *Very small*.—Great dullness for moving and acting. *Small*.—Indifference, one does not care about what may happen. *Rather small*.—Laziness about beginning to watch one's actions. *Moderate*.—Aptness to watch one's actions, but not perseveringly. *Fair*.—One is able to be on the look out for his conduct. *Full*.—One is well disposed to circumspection, and can show some vigilance. *Rather large*.—One is ready, active, watchful, examining, on the alert. *Large*.—One has a guard over his actions and those of others. *Very large*.—One is very circumspect about one's own and others' actions, gestures, talk, etc. *Abused*.—One is too particular towards others, always watching them without any right or reason, neglects his time in watching upon triflings. *Physiognomised*.—The eyes quick, always open and moving anxiously about, the head ready to turn around, a meagre face.

n. b. *Amativeness*, No. 9 may be added here as a physical enjoyment of the individual with regard to any external objects, or in other words as the stimulus of the desires of the flesh.

**SECTION 2. Individual sentiments or selfish propensities, having relation to the satisfaction of the soul with regard to external objects.**—They are Cautiousness No. 8, Concentrativeness No. 11, Self-Estem No. 13, Approbative-ness No. 14, Firmness No. 16. They often form a prominent feature on the superior occipital region of the head, they unite a little of industry, of sociability and of morality. Those organs *small*, mean a person devoid of character, resolution and prudence;—*large*, one has an inflexibility of character and goes to his end with prudence and measured steps.

### GENUS II.—*Sympathetic Feelings.*

*Wants of the Species, or Instincts of the Individual with relation to his Species.*

**SECTION 1. INSTINCTS OF SOCIABILITY.**—Situated in the occipital region and common to men and animals.

9. **AMATIVENESS.** Sense of Physical love, (situated in the basilar region,) instinct of the sexual union, concupiscence of the flesh, generative energy. *Very Small*.—Passive continency, dislike for pleasures. *Small*.—Indifference, if not unkindness to the other sex and to pleasures. *Rather Small*.—Repugnance for the physical love of others. *Moderate*.—Pays some attention and regard to the other sex. *Fair*.—Is fond of the other sex, and likes their society. *Full*.—Enjoys himself well with talking and chattering with the sex. *Rather Large*.—Tenderness and love for the sex, conjugal love.

*Large*.—Disposition to physical enjoyments by matrimony. *Very Large*.—Readiness to enjoy pleasures at every occurrence, delight in them. *Abused*.—Misplaced or hopeless love of the creature, looseness, licentiousness, obscenity, immorality, criminal lewdness, profligacy. *Physiognomised*.—Lively countenance, sparkling eyes, thick and short neck, lips gently dissevered, head and body drawn backwards.

10. PHILOPROGENITIVENESS. Sense of the love of offspring, paternal and maternal love, fondness of children in general. *Very small*.—Total dislike for children. *Small*.—One cannot bear from children and their plays. *Rather small*.—Indifference for the care and prattle of children. *Moderate*.—One takes some care of his children only provided they are not bad. *Fair*.—One will love his children whilst he does not care about those of others. *Full*.—One is tender though not indulgent, will nurse willingly. *Rather large*.—Parental affection, one likes to have a family. *Large*.—Pleasure in beholding, caressing and petting children. *Very large*.—One has great care and love for children and shows his attentions at every occurrence. *Abused*.—Excessive indulgence, pampering and spoiling of children, unjust and inordinate solicitude about them. *Physiognomised*.—A prepossessing and engaging countenance, which attracts the instinctive regards of children, a pleasing tone of voice.

11.—A. CONCENTRATIVENESS.—Instinct of concentration, the centre point of inhabitiveness, love of solitude, continuity and application of the faculties in one point. *Very Small*.—Quickness and frivolity. *Small*.—One passes from one subject to another without digesting it. *Rather Small*.—One fails to connect and carry out his ideas. *Moderate*.—Can think and feel intensely, yet not long. *Fair*.—Is neither disconnected nor prolix, and can change his subject. *Full*.—One can attend to one thing at once, but not in every occasion. *Rather large*.—Dispositions to abstract reflections and to retaining. *Large*.—Steadiness and continuity of internal action, attention. *Very large*.—Intense application and power of retaining ideas and feelings. *Abused*.—Remains too long time on the same subject, resentment, confusion of ideas and feelings, abstractions of the soul, eccentricity, separation from society. *Physiognomised*.—Intentness of aspect, slow moving eyes, meditative and ruminating countenance, eyes sunken.

11.—B. INHABITIVENESS.—(A name I give to two organs.) Instinct of physical height, for the spot between concentrativeness and self-esteem, and instinct of home for the spot between concentrativeness, and philoprogenitiveness, they are like two intermediate organs to concentrativeness, as the Physical height relates a good deal to self-esteem, we can interpret it accordingly; but the love of home will be here our principal subject. *Very small*.—Dislike of home, of convent, or of physical height. *Small*.—Indifference about choosing a home, love of change. *Rather small*.—One is at home every where, likes to move and rove. *Moderate*.—One stays at home sometimes, but will change for another home. *Fair*.—Has some attachment for his home, or for going on high places. *Full*.—Is fond of home, yet can leave it willingly. *Rather large*.—Attachment to family and domesticity, or to high places, hills, etc. *Large*.—Patriotism, one grieves at quitting his country or family. *Very large*.—One loves dearly home, family and country, and is ready to sacrifice all for them. *Abused*.—Home sickness, melancholy, one

prefers staying at home to the performing of his duties, nostalgia. *Physiognomised*.—Activity and agility in the countenance to reach home, or to go upon high spots, a certain gait and gestures familiar to the act of reaching home, domestic habits.

12. **ADHESIVENESS.** Instinct of sympathy, attachment, affection, friendship, inclination to adhere to any object. *Very Small*.—One is cold hearted, wild, selfish, unsociable. *Small*.—One is a stranger to friendly feelings, not communicative. *Rather small*.—One likes few and is liked by few, has a little indifference. *Moderate*.—One likes friends, and still will often quit them. *Fair*.—One shows feelings to friends and society without much expense or risk. *Full*.—One is warm-hearted and sociable to a certain extent. *Rather large*.—Fidelity, zeal, sincerity towards friends and society. *Large*.—One has a genuine affection, tenderness and condescension for friends. *Very large*.—Is very fond of society, will sacrifice greatly for it. *Abused*.—Mania, indiscriminate attachment, regret for worthless persons, animals, objects, one is blindly opinionated. *Physiognomised*.—Open and ingenuous countenance, cordial and confiding manners, head gently inclined sideways and backwards.

13. **SELF-NESS.** Sense of self, character, of moral property, height and life. Self-love, self-respect, self-esteem, self-satisfaction. *Very small*.—Self-degradation, lowness and meanness of manners. *Small*.—One is self-diffident, servile, low-minded, no respect for one's self. *Rather small*.—One associates with inferiors, lets himself down, no decorum. *Moderate*.—Tries to show some manly feelings, but does and says trifling things. *Fair*.—Has some sense of character, some self-respect. *Full*.—Has a good sense of one's self, and cares for one's conduct. *Rather Large*.—Is independent, willingly takes responsibilities. *Large*.—Ton, decorum, gravity, seriousness. *Very large*.—Nobleness and dignity of manners, command in one's actions and words. *Abused*.—Pride, self-sufficiency, boldness, presumption, self-conceit, arrogance, contempt, insolence, egotism, jealousy, love of power, of domination, frequent use of the emphatic I. *Physiognomised*.—High and straight head, eyelids a little compressed, nerves and muscles expanded.

14. **APPROBATIVENESS.** Sense of moral property and life. Love of approbation, of reputation, honour and glory. *Very small*.—Roughness of manners, incivility, egotism. *Small*.—No regard for the good or ill will of others, shamelessness. *Rather Small*.—One cares little for fashion, etiquette, public favour. *Moderate*.—Is disposed to show some intention to please, yet is not affected by the success of it. *Fair*.—Likes approbation, but will not sacrifice much for it. *Full*.—Desires and seeks popularity, and feels censure. *Rather large*.—One is courteous, affable and likes to deserve esteem. *Large*.—Emulation, delicacy of feelings, tries to deserve praise and applause. *Very large*.—Is very condescending, attentive and polite, acts for honour and glory. *Abused*.—Vanity, ambition of distinctions, love of dress, of show and ceremonies, jealousy, envy, point of honour, dandyism, sycophancy, too much use of the looking glass. *Physiognomised*.—Graceful swinging of the head on either side, much compliment, spying what others say of us, or whether they admire us, always fixing one's hair, playing the graceful.

**SECTION 2. SENTIMENTS OF MORALITY.**—Or regulating feelings of the heart, (sincipital) or coronal region).

15. **CONSCIENTIOUSNESS.** Sense of moral obligations, of justice and equity, of duty, of right and wrong, conscience. *Very Small.*—One is an enemy to, and despises, moral principles. *Small.*—Is regardless of truth and justice. *Rather small.*—Consults expediency rather than duty. *Moderate.*—Temporizes with principles, feels he must do right.—*Fair.*—Tries to resist besetting temptations, sometimes conquers, and sometimes is conquered. *Full.*—Disposition to obey the dictates of conscience, and, if failing, feels remorse. *Rather large.*—Frankness, candour, probity, gratefulness, faithfulness. *Large.*—Is innocent, upright, honest, obedient, penitent. *Very large.*—Has a true sense of merit, of fault, of repentance and of penance, and practises strict justice towards his neighbour. *Abused.*—Extreme scrupulosity, severity of judgment, unnecessary remorse, agonizing apprehension at the least faults. *Physiognomised.*—Sedateness of aspect, hands rising and falling slowly, calm and deliberate motions, a peculiar mild archness of looks and earnestness of tone.

16. **FRIMNESS.** Sense of determination in purpose, decision of character, energy in the behaviour, perseverance, fortitude. *Very small.*—One is very fickle, inconstant, yielding. *Small.*—One is weak, irresolute, and a prey to circumstances. *Rather small.*—One is too vacillating to effect much or to be relied upon. *Moderate.*—Makes up his mind about persevering, but soon gives over. *Fair.*—Shows some steadiness and patience; but it is of short duration. *Full.*—Perseveres enough in ordinary occasions, but fails in greater ones. *Rather large.*—Has steadiness and constancy enough to be relied upon. *Large.*—Fortitude in enterprizes and dangers, constancy, steadiness, energy. *Very large.*—Great patience, stability and magnanimity, greatness of soul. *Abused.*—Wilfulness, obstinacy, inflexibility, unyieldingness, stubbornness, unwillingness to change an opinion though false. *Physiognomised.*—Imperative dictation, voice distinct and emphatic, calmness in sudden emergencies, face with projecting angles.

17. **CARITATIVENESS OR BENEVOLENCE.** Sense of mental or moral love, charity of the neighbour, feelings of actions. *Very small.*—One is very rough, hard hearted and insensible. *Small.*—Is illiberal and disregards the sufferings of others. *Rather small.*—Is selfish and feels little sympathy for distress. *Moderate.*—Will speak of generosity and will seldom act accordingly. *Fair.*—Has a desire for the happiness of others without doing much for it. *Full.*—Has feelings for others and will do something towards their good. *Rather large.*—Willingness to sacrifice something for the benefit of others. *Large.*—One is meek, hospitable, liberal, kind, compassionate. *Very large.*—Is very generous, merciful, ready to alleviate the helpless. *Abused.*—Is too simple-hearted, easily influenced, lead to help the undeserving, and is profuse in money, gifts, etc. *Physiognomised.*—Voice soothing and harmonious, cheerful and conciliating manners, ingenuous smiles. *Combined.*—Large with wit large, suavitiveness, pleasantness.

18. **VENERATIVENESS.** Sense of religion (practical or speculative) theosophy, inclination to a religious worship, veneration, reverence for superiority in general. *Very small.*—Impiety, no acknowledgement of any God or of any superiority. *Small.*—Little regard or respect for God, parents, old age, magistrates. *Rather small.*—Aptness to innovation, feels little religion. *Moderate.*—Has a desire to be religious, but may temporize with the world.

*Fair*.—Has some religion, which may be often more speculative than practical. *Full*.—Treats his equals with regard and his superiors with deference. *Rather large*.—Respect for virtue, talents, ruins of antiquity. *Large*.—Piety, reverence, fervency and awe at church or in assemblies or before superiors. *Very large*.—Sublime devotion to God as the supreme being, great admiration for virtue, talents, etc. *Abused*.—Bigotry, fanaticism, superstition, rigid adherence to obsolete customs, idolatry, veneration for worldly titles and vain objects. *Physiognomised*.—A high head, a grave and serious air, looks and hands directed towards heaven.

19. MARVELLOUSNESS. Sense of faith or of moral sustenance, wonder, supernaturality, mystery, belief in miracles and in Providential interferences. *Very small*.—Skepticism, incredulity, a step to atheism. *Small*.—No belief without demonstrative evidence, wants a reason for every thing. *Rather small*.—One will reject new things without examining, wants facts in order to see about believing. *Moderate*.—Likes to know the why and how of things, yet listens to evidence. *Fair*.—Is open to conviction, and will believe some. *Full*.—Can conceive the evidence of supernatural things. *Rather large*.—Believes generally in the mysteries of his religion. *Large*.—Has a firm belief in Providence and in its interference. *Very Large*.—Humility, voluntary submission of reason to any doctrine authentically revealed by God, or to any principle believed by most of men. *Abused*.—Credulity, simplicity of mind, enthusiasm, passion for the mystical, belief in witchcrafts, dreams, ghosts, spells, fortune-telling, etc. *Physiognomised*.—Low and confidential voice, frequent looks of amaze, an air of mystery, of unction, of fright, etc.

20. EXPECTATIVENESS. Sense of moral courage, hope, the exercise of faith, bright anticipation of success and of a future happiness. *Very small*.—Despair, one has no hope of success. *Small*.—Feels reluctance to risk any thing, magnifies difficulties. *Rather small*.—Is easily discouraged, disheartened, low spirited. *Moderate*.—Expecta<sup>s</sup>ts and attempts a little, succeeds sometimes. *Fair*.—Has some hope and speculates. *Full*.—Has great hopes, yet realizes about what he expects. *Rather large*.—Confidence of success in speculations, rises above troubles. *Large*.—Hope, expectancy of prosperity either temporal or spiritual. *Very large*.—Great reliance on the goodness of Providence and on one's success. *Abused*.—Ideal happiness, oversanguine expectations, inconsiderate speculations, one is visionary, full of projects. *Physiognomised*.—Cheerful countenance, elastic steps, content and tranquil looks, head elevated, hands suddenly rising.

## ORDER II.

### *Intellectual Faculties.*

They are receiving faculties, and they bring forth knowledge, sciences and arts; they are among the animals in an incomplete state.

GENUS 1. Faculties of perception, observation, and memory, which produce the fine arts and physical sciences.

SECTION 1. PERCEPTION OF THE EXISTENCE AND PHYSICAL QUALITIES OF THINGS, or faculties of speciality and application.

21. INDIVIDUALITY. Perception of the individuality of things, or of what belongs to a thing without reference to origin and effect, sense of things, of distinctions, the claw of the mind. *Very small.*—One is stupid and silly. *Small.*—Fails to take notice of men and things. *Rather small.*—Fails to observe minute objects and sees things in the gross. *Moderate.*—Can observe some, but does not attend sufficiently to particulars. *Fair.*—Remarks every thing he meets with, yet does not desire after them. *Full.*—Can perceive well enough, and desires to ascertain the *what is it.* *Rather large.*—Likes to examine and try every thing. *Large.*—Practical knowledge of every thing, educability. *Very large.*—Great memory of particulars read or heard, quick sight of things. *Abused.*—Superficial knowledge of facts, curiosity, gazing and making undue and continual remarks on every person and thing. *Physiognomised.*—An air of interest in occurrences, the reverse of abstraction, busy body, striking the forehead with the hands.

22. CONFIGURATION. Perception of the shape, form and figure, memory of persons and things by their form. *Very small.*—One is unable to judge of the form of things. *Small.*—One always forgets the shape and figure of the same persons and things. *Rather small.*—Fails to recognize those he sees often. *Moderate.*—Recollects persons and things, only when he has seen them several times. *Fair.*—Can remember some kind of persons and things. *Full.*—Can learn how to spell, read and write well enough. *Rather large.*—Can learn drawing, engraving, mineralogy, crystallography. *Large.* Capacity for botany, natural history and physical sciences. *Very large.*—Great talent for succeeding in all the branches above mentioned. *Abused.*—Recollection of persons superficially without study of character, love of caricatures fastidiousness in the shape of trifles. *Physiognomised.*—Intensity of the eyes towards the nose, falling of the internal angle of the eyes, rubbing of the eyebrows inadvertently with the fingers, as if stimulating the organ.

23. MEASURE.—Perception of the size and proportion of bodies, capacity for perspective, geometry, surveying, etc. *Very small.*—One is unable to judge of measure. *Small.*—Can hardly distinguish between a rat and mouse. *Rather small.*—Judges very inaccurately of the magnitude of things.—*Moderate.*—Can measure short distances, but fails in long ones. *Fair.*—Can judge of the size of things but with some inaccuracy. *Full.*—Can calculate ordinary and familiar size and distances. *Rather large.*—Can measure lengths, widths, depths, and heights by rules. *Large.*—Measures well by the eyes, can survey lands, etc. *Very large.*—Can excel in perspective, geometry, trigonometry, etc. *Abused.*—A too great and silly eagerness to view and describe the vast and stupendous works of nature and art, whilst neglecting the smaller and not less beautiful objects. *Physiognomised.*—If the organ is impaired, it gives birth to certain hallucinations before a dim light, the eyes and hands in motion.

24. WEIGHT. Perception of the momenta and mechanical resistance of bodies, sense of equilibrium, tactility, gravitation. *Very small.*—One will stumble at the least encounter. *Small.*—Will have dizziness in the head upon running water or from heights. *Rather small.*—Will understand very little of weight and equilibrium. *Moderate.*—Will preserve his centre of gravity on the ice, but will seldom venture to go too far. *Fair.*—Will understand how to judge of the weight of common things. *Full.*—Can judge with

his hands and sometimes with his eyes, of the weight and specific gravity of bodies, generally. *Rather large*.—Can understand sliding, skating, dancing, playing ball, leaping. *Large*.—Can succeed in horse riding, swinging, gymnastics, archery, staticks. *Very large*.—Can excel in engineering, water, steam and wind works, navigation, etc. *Abused*.—Overstraining in heaving of weights, feats of horsemanship, rope-dancing and tumbling tricks which may endanger life. *Physiognomised*.—Firm and quick step, dexterity in works of arts, the hands and body seem to exhibit agility, nimbleness, elasticity. *Combined*.—Large with construc. config. and causality large: a machinist; and besides with measure, individual, local, and calcul: an engineer.

25. COLOURING. Perception of colours, discrimination of their relations and varieties, inclination to enjoy natural and artificial beauties. *Very small*. One can scarcely tell white from black. *Small*.—Will mistake in distinguishing the primary colours. *Rather small*.—Will not perceive the various shades in paintings. *Moderate*. Can compare colours more by art than by nature, but forgets. *Fair*.—Can discern colours on flowers, images, but seldom notices them. *Full*.—One will detect defects of colour in paintings without being able to paint well. *Rather large*.—One has a natural taste for arranging colours. *Large*.—Can succeed in mingling colours, varying their hues. *Very large*.—Can excel in painting, enamelling, mosaic works. *Abused*.—A faulty exuberance of colours, predilection for violent contrasts and gaudy colours. *Physiognomised*.—An air of admiration and liveliness for the productions of nature and arts, gazing looks before a luxuriant meadow.

## SECTION 2. PERCEPTION OF THE RELATIONS OF THINGS. —Faculties of observation.

26. ORDER. Perception of the ordinal relation of beings, sense of arrangement and classification, of method, order and symmetry. *Very small*. Confusion, uncleanliness, disorder. *Small*.—One leaves things as they happen, and is not able to find out their place again. *Rather small*.—Does not trouble himself enough about the order of things. *Moderate*.—Likes order and may keep it a little but allows sometimes confusion. *Fair*.—May show some order in his ideas, words, actions, the place of things. *Full*.—Understands how to keep generally every thing, every idea, in its proper place. *Rather large*.—Knows how to order and classify every thing or idea. *Large*. Is precise and particular about classifying objects, etc. *Very large*.—Is very systematic and regular in his habits, etc. *Abused*.—Silly precision, fastidiousness, one is too particular, becomes irritable and angry at slight deviations from the rules. *Physiognomised*.—An involuntary impulse in some persons to arrange scattered articles and to stare at objects, till they see them in their place. Some also show order by the cleanliness of their teeth, clothes, and by their regular and symmetrical fitness.

27. NUMBER. Perception of the relation of numbers, sense of quantity, capacity for mathematics. *Very small*.—One is unable to ascertain numerical results. *Small*.—Forgets numbers, can scarcely add figures together. *Rather small*.—Is unfit for mathematics, can scarcely understand the first four rules. *Moderate*.—Can understand about the half of arithmetic. *Fair*. Will understand arithmetic so so, some geometry and some algebra. *Full*. Will calculate well enough, and understand the above branches well enough, and even trigonometry. *Rather large*.—Will go well through all the ele-

mentary course of mathematics. *Large*.—Capacity for physical sciences, and for the differential and integral calculus. *Very large*.—Can be a good mathematician, and have talent for all branches connected with mathematical researches. *Abused*.—An eccentric fondness for calculation leading to abstractions of the mind, and a habit of enumerating on every thing without any practical utility. *Physiognomised*.—A peculiar motion of the eyes, absorption of the mind, so far as to fall into confusion and distractions about the common things of life. *Combined*.—Very large with No.'s 22, 23, 24 and 30 very large, a perfect mathematician.

28. **MUSIC.** Perception of the relations of sounds, sense of harmony and melody, recollection of tunes. *Very small*.—One has a savage breast incapable of being soothed. *Small*.—Is unable to raise two tones of the gamut. *Rather small*.—Is unable to retain tunes or to perceive harmony. *Moderate*.—Can sing by note, but will scarcely understand the gamut. *Fair*.—Can understand the general rules of music, has a taste for it. *Full*.—Can learn vocal music, and with constructiveness large: instrumental music. *Rather large*.—Capacity for catching tunes, and learning music well. *Large*.—Ability to catch and retain any tune, to detect discord and harmony. *Very large*.—Musical talent, quickness to compose music with success. *Abused*.—Incessant and ridiculous efforts for the attainment or discovery of varied sounds, music mania, a habit of always whistling or singing. *Physiognomised*.—A sort of upward and lateral motion of the head while listening or accompanying music. *Combined*.—Large with Nos. 7, 29, 32, 36 very large and a hearing perceiving well the sounds, it makes a perfect musician in voice and instruments.

29. **TIME.** Perception of the relation of the present, past and future, sense of duration, observation of the interval and succession of things. *Very small*.—One cannot recollect time, nor his age, nor even the date of the present day. *Small*.—Neither keeps nor recollects time, is not punctual. *Rather small*.—Can seldom tell when a thing happened. *Moderate*.—Will remember only a few common epochs, his age, dates, etc. *Fair*.—Will recollect some dates, months, epochs, but not with accuracy. *Full*.—Can remember the time past to a certain extent, can keep time a little. *Rather large*.—Can observe time well, in business, appointments, music, events, etc. *Large*.—Has ability for chronology and for understanding the succession of events that he has seen or read. *Very large*.—Can be a good chronologist, keep time very well in music, singing, fencing, poetry, etc. *Abused*.—Time mania, too much keeping of time in music or dancing, etc., rather than to indulge in the softness of music. *Physiognomised*.—A readiness to beat time in all one's actions, as in walking, singing, playing, etc.; every thing in measure and cadence.

30. **LOCALITY.** Perception of the relative situation of persons and things. Local memory, sense of the relation of spaces. *Very small*.—One has no geographical or local recollection. *Small*.—Does not observe where he goes and cannot find his way back. *Rather small*.—Has a very little geographical knowledge, and often gets lost. *Moderate*.—Recollects poorly where persons and things are located. *Fair*.—Will remember common places and still is liable to lose himself. *Full*.—Will notice places, seldom gets lost even in a forest. *Rather large*.—Likes to travel and can give his ideas and words their

proper place. *Large*.—Ability to locate in one's mind any place, thing, person, lesson. *Very large*.—Talent for perspective in landscapes, for geography, good local memory. *Abused*.—Curiosity, caprice, fondness to see new persons, new things and places, erratic habits, moving about, change of trade. *Physiognomised*.—Restless motions, the hands and arms ready to show some place, the index raised before the eye or on the organ.

### SECTION 3. PERCEPTION OF ACTIONS OR OF THE SIGNS OF IDEAS BY ACTION AND WORDS.—Intuitive spirit.

31. EVENTUALITY. Perception of the general relation of things. Intuitive observation of a concatenation of ideas belonging to any event or action read or seen. Spirit of observation, sense of phenomena. *Very small*.—One forgets all events even the most publicly known. *Small*.—Forgets almost every event, generals as well as particulars. *Rather small*.—Has a treacherous and confused memory of occurrences. *Moderate*.—Will remember a little what he sees, but not so well what he reads. *Fair*.—Can recollect the generality of events well enough, and what he sees and reads. *Full*.—Has a good memory of occurrences yet forgets some particulars. *Rather large*.—Docility, fondness for newspapers, books, information. *Large*.—Educability, retentive memory of history, talent for narration and conversation. *Very large*.—Perfectibility, great talent for historical and scientific facts. *Abused*.—Needless prying into matters, private history, tales of scandal, personal anecdotes which may be pernicious. *Physiognomised*.—Curiosity evinced by children especially (in their watching eyes) to know stories and tales, and to inquire what has happened.

32. IDEALITY. Perception of the beautiful in the connection of ideas, spirit of imagination, sense of ideal perfection of the exquisite and sublime, power of forming ideal pictures. *Very small*.—One is plain and uncouth. *Small*.—Is unrefined, regardless of beauty and delicacy. *Rather small*.—Discovers little in nature and arts to awaken his feelings. *Moderate*.—Has some but not much imagination, is a little plain, etc. *Fair*.—Has some regard for the beautiful, yet lacks more taste. *Full*.—Has some refinement of feelings, of expressions, etc., without a vivid imagination. *Rather large*.—Fine conceptions, emotions of feelings, one is an admirer of the wild and romantic. *Large*.—Great taste for poetry, eloquence, literature, painting, music, etc., arts and sciences. *Very large*.—Sublimity, ecstasy, raptures of the soul at contemplating the grand and awful nature, or the works of arts. *Abused*.—Sickly delicacy and taste, overwrought sensibility, enthusiasm, eccentricity, wild flights of fancy, love for pomp, dress, novels, fictions; visions, abstractions, neglect of the solid of life. *Physiognomised*.—Intelligent features, eyes glancing and subject to a rolling motion, light or unsteady head, careless and singular habits. See *imagination*, page 9.

N. B. *Constructiveness*, No. 7, may be added here, when considered as a perception of construction in the fine arts. So we may add as perceptions, *Imitation* No. 36, *Wit* No. 37, *Onomasophy* No. 38, and *Glossomathy* No 39.

GENUS II. Faculties of reflection, or of philosophical sciences; the regulating powers of the mind.

33. COMPARISON. Power of analogy, judgment, acuteness, comparative sagacity, unlimited extension of the mental flight. *Very small*.—One is

silly and dumb, perhaps insane. *Small*.—Want of judgment and discrimination. *Rather small*.—One fails most often to perceive and compare the relation of things. *Moderate*.—Will perceive only obvious similarities and differences. *Fair*.—Can observe and discern but mistakes often. *Full*.—Discriminates, compares and illustrates well enough. *Rather large*.—Judges well, uses similes and differences in speaking and writing. *Large*.—Analyzes, criticises well, and uses figurative expressions with ease and advantage. *Very large*.—Abounds and excels in comparisons, metaphors, allegories, analogies, *Abused*.—Is lead to sophistical reasoning by unsound comparisons, satirical and insidious analogies. *Physiognomised*.—Attention at the first notice of things, arms often crossed upon the breast, the eyes fixed on the object to grasp.

34. **CAUSALITY.** Power of reasoning, ideology, metaphysical penetration, logic, depth of the mind, spirit of analysis, of abstracting and of generalizing, method *à posteriori*, that is proving the cause by the facts which are the effects and by which we ascend to the cause. *Very small*.—Ignorance, folly. *Small*.—One is weak and imbecile, cannot think. *Rather small*.—Fails to comprehend the why and how of things. *Moderate*.—Is slow of reflection, and is not always very clear. *Fair*.—Likes to investigate, can understand some. *Full*.—Can perceive causes, draw common inferences from principles. *Rather large*.—Has common sense, reasons well on the nature and effect of things. *Large*.—Can lay good plans, readily adapts good means to ends, reaches the causes and effects of every thing. *Very large*.—Has great depth, invention, originality, genius. *Abused*.—Wants to prove every thing, and is lead to dogmatism and abstract speculations, destitute of practical application. *Physiognomised*.—Calm and silent countenance, all the body motionless, the eyes fixed and turned towards heaven, the eyebrows knitted.

35. **PHILOSOPHISM.** Power of inductive observation, human reason, conception, comprehension of the mind, spirit of synthesis, intuitive sense of the relative concatenation of things, method *à priori*, that is, proving the facts or the effects by the cause. *Very small*.—Blindness of understanding. *Small*.—Incapacity for serious studies, superficiality. *Rather small*.—One has insulated notions of things and cannot unite his ideas. *Moderate*.—One may understand a little by synthesis, yet will succeed by analysis. *Fair*.—Can comprehend some by induction and perceive a series of causes with their consequences. *Full*.—Can perceive some abstract and remote relations of things. *Rather large*.—Can understand human nature by intuition or by a quick induction. *Large*.—Has a physiognomical tact upon almost every thing upon nature, discovers and embraces at once its secrets. *Very large*.—The philosopher, who has an intuition of the sublime and vast series of the phenomena of the universe. *Abused*.—Confused and mystified reasonings, perplexing efforts to find a suitable agent for every operation, as to alchymy, etc. *Physiognomised*.—Motionless countenance, a breathing almost stopt, an absorption of the mind into cogitations, eyes fixed or closed.

**GENUS III.** Faculties of communication, or of expression by language.

36. **IMITATION.** Spirit of imitation, sense of sympathetic language, aptness to describe or make like another, pantomime, theatrical ability. *Very*

*small*.—One is unable to imitate. *Small*.—Has a singularity of manners for want of imitating. *Rather small*.—Dislikes or fails to copy, draw or do after others. *Moderate*.—Has a difficulty to take pattern, yet will imitate, but poorly. *Fair*.—Will copy or imitate some person, good example, some art, yet without being able to mimick. *Full*.—Can describe, relate anecdotes in personifying but with some efforts. *Rather large*.—Can copy and imitate gestures, sounds, words, mechanical process. *Large*.—Can personify, mimick very well and speak with good gestures on a stage. *Very large*.—Will imitate perfectly any action, style, sound, etc., in any art and sciences. *Abused*.—Likes to play the buffoon, the monkey, to make a farce, and to render every thing comical. *Physiognomised*.—Expressiveness of manners in repeating or mimicking what has been observed or learnt, in taking the *ton* of others or in falling into their temper.

37. WIT. Spirit of mirthfulness, perceptions of ludicrous gaiety, satirical merriment, causticity, intellectual destructiveness, sense of antipathetic language, or pointing out differences amidst resemblances. *Very small*.—Moroseness, peevishness. *Small*.—One is unable to make or take a joke. *Rather small*.—Dislikes jokes, and is slow in perceiving any contrast or puns. *Moderate*.—Is sober about puns, has a little wit, yet lacks quickness to express it. *Fair*.—Can perceive some contrast, take a joke and still not like to take as much from others. *Full*.—Has some wit, mirth, sallies and repartees. *Rather large*.—Has a share of mirth and will express it with tact. *Large*.—Has a gay and quick perception of the ludicrous and incongruous. *Very large*.—Has a keen delight and tact in jovial sarcasms, epigrams, satire. *Abused*.—Mirth at the expense of others, frivolity and levity of mind, aptness to rail at religion, morality, to scoff at every thing. *Physiognomised*.—An arch knowing look, a sort of half smile, affected and unnatural gestures, acquired by counterfeiting others, in order to ridicule them.

38. ONOMASOPHY. Sense of the language of words, perception of the artificial signs of a science or language, ability to retain all kinds of words without any reference to their logical connexion. *Very small*.—One is an idiot. *Small*.—Incapacity to recollect the names of persons and things. *Rather small*.—Difficulty to learn by heart or to remember names except some few. *Moderate*.—One inquires for the names of persons and things, and remembers some. *Fair*.—Can recollect a certain quantity of names in languages or sciences, yet with some deficiency. *Full*.—Has a good store of names and words which he uses with some advantage. *Rather large*.—Taste for languages and sciences, where there are many names or nouns to retain. *Large*.—Verbal or nominal memory, capacity for natural history, medicine, mineralogy, etc. *Very large*.—Has a very great command of names in any science or language which he has learnt. *Abused*.—Verbosity in speaking and writing, a mania of reciting pieces, prattling, talkativeness. *Physiognomised*.—Motionless intensity of looks, eyes full or big and projecting forward, eyelids and globe of the eyes drawn a little forward.

39. ARTICULATED LANGUAGE. Sense of the language of thoughts, glosso-mathy, Polyglottism, perception and memory of the expressions of any language. *Very small*.—Stupid taciturnity caused by the want of that organ. *Small*.—Incapacity for expressing one's self. *Rather small*.—Difficulty to follow one's thoughts, to study grammar. *Moderate*.—One can

write his thoughts and express them with common words. *Fair*.—Can expatiate some time on common subjects. *Full*.—Shows his faculty of speech with advantage, is free, though not copious. *Rather large*.—Has ability for rhetoric, history, the nature of languages. *Large*.—Can be a linguist, has a good memory of languages and talent for eloquence. *Very large*.—Can be a great Philolog'ist, a sublime rhetor and an affluent improvisator. *Abused*.—Untimely making of speeches, too much volubility in speaking, a passion to interpret the meaning of others, impatience at interruptions when speaking, bombast and unnecessary digressions. *Physiognomised*.—Eyes purse-net-like upwards, the ball pushed downward, forming a bag or folding in the lower eyelid, eyes big and projecting, graceful attitudes and gesticulations.

## PHRENOLOGICAL INDEX.

Temperament.

Health.

Sleep and Dreams.

Pulse.

The Age and Probability of Life.

Physiognomical Aspect.

Education.

Talents.

Profession.

Religion.

Moral Constitution.

Moral Defects.

Moral Remedies.

Diseases.

State of the Tongue.

“ “ Lungs.

“ “ Stomach.

“ “ Liver.

“ “ Bowels.

“ “ Heart.

Physical Remedies.

Diet.

Suitable Country.

Mode of Living.

*The things of this world have been created for our use. Let us use them with moderation, but let us not abuse them.*

## ERRATA.

*Title Page.* Physiognomy and Craniology *may be read*: Physiognomy blended with Craniology.

*Page 4.* Line 39, after the words *of the will*, place a semi-colon instead of a comma.

*Page 5.* Line 40, the electro nervous fluid, *add*: taking it from its reservoir the brain, and acting, as it were, like the brass knob in an electrical machine.

*Page 5.* Line 48, explains, *read*: explain.

*Page 9.* Line 45, I use animal electricity, *read*: I use mineral electricity

*Page 12.* Line 4, *Forces* *read*: *Forces*.

*Page 18.* Line 38, achievements, *read*: achievements.

*Page 21.* Line 43, magistrates and in the good, etc., *read*: magistrates, and in coupling the good, etc.

*Page 24.* Line 12, *read thus*: which come by too great and close a tension or by too long an application, etc.

*Page 27.* Line 7, faith, (marvellousness) *read*: faith (marvellousness).

*Page 28.* Line 31, Then the community, etc., leave off *then* and begin a new paragraph thus: A community may then begin, etc.

*Page 29.* Line 24, the unmarried are more apt, *read*: the married are, etc.

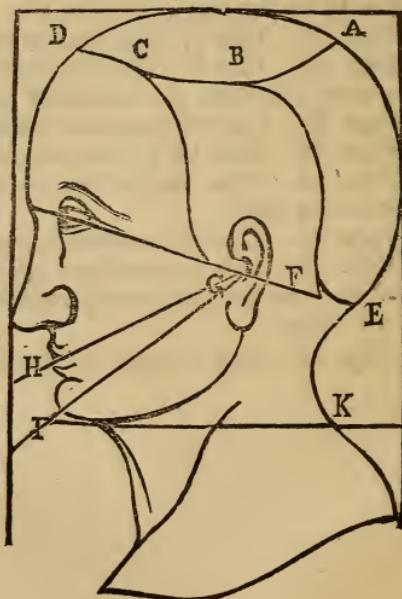
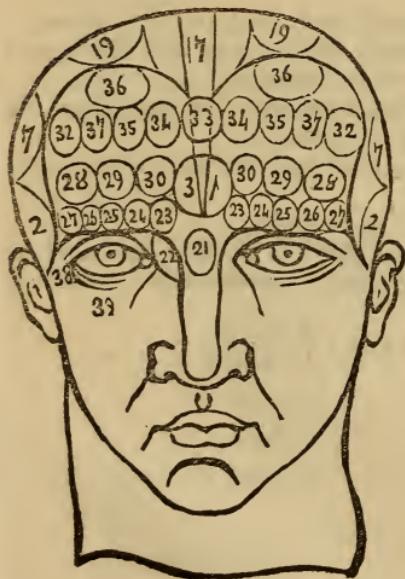
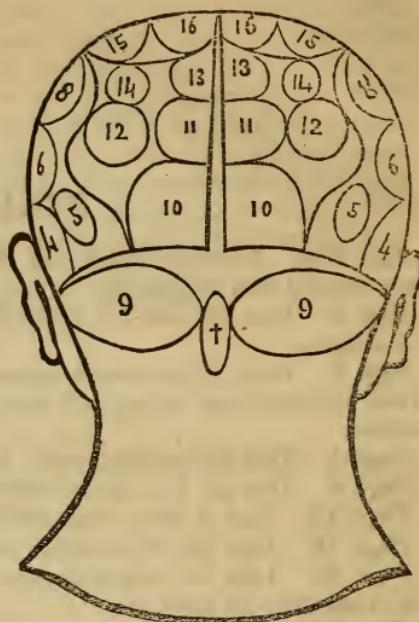
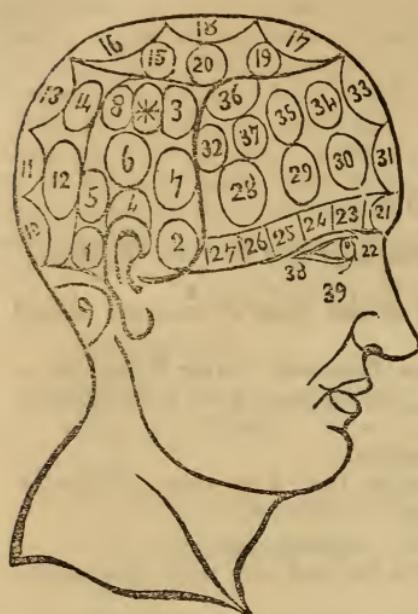
*Page 32.* Line 19, predominat, *read*: predominant.

*Page 34.* From the last line to the end of page 36, *place a semi-colon before every quad*.

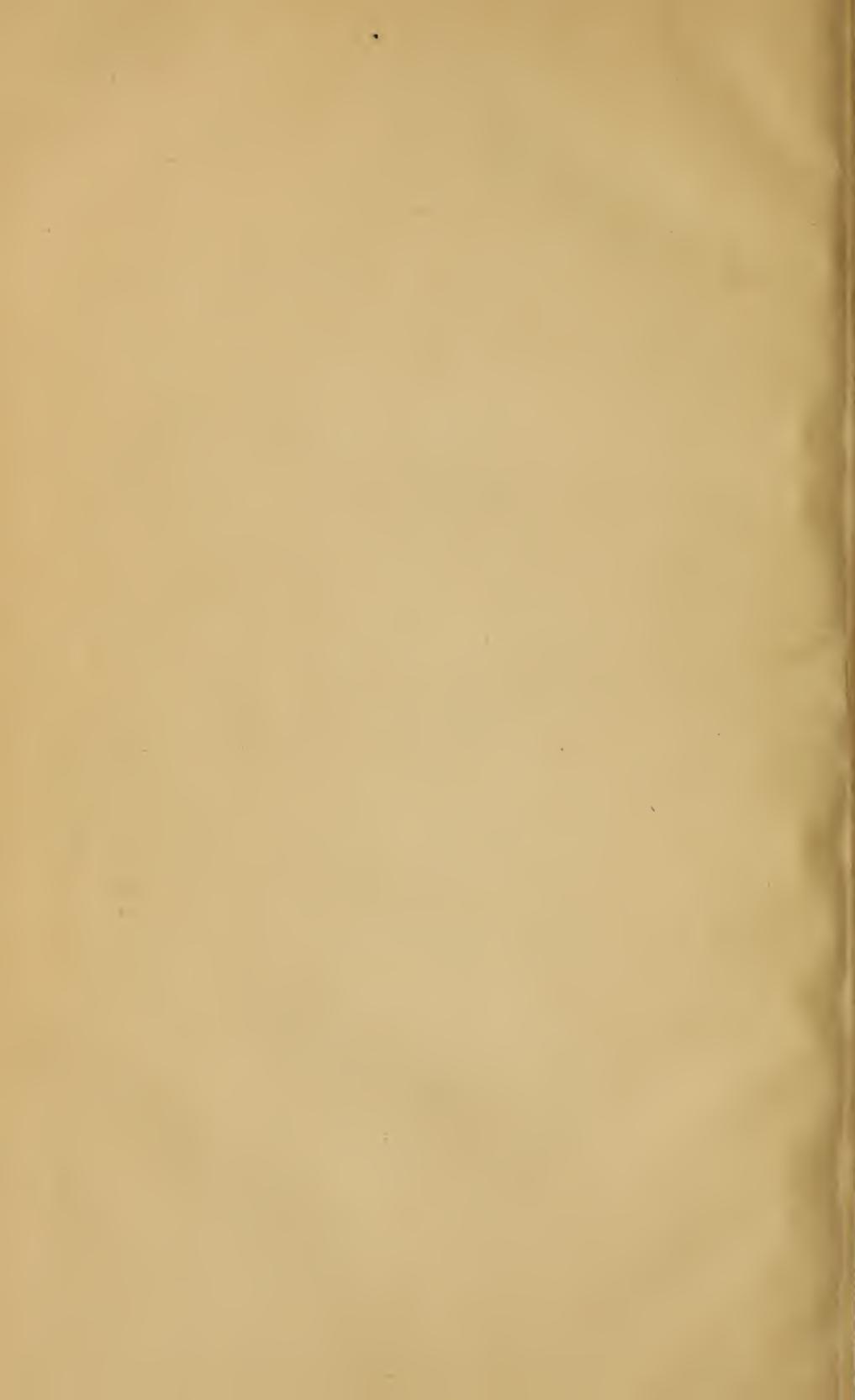
*Page 36.* Line 32, accidentally, *read*: accidentally.

*Page 39.* Last line, *continue the sense thus*: in old age; for, in childhood, the branches are scarcely indicated and are almost parallel to the body of the bone.

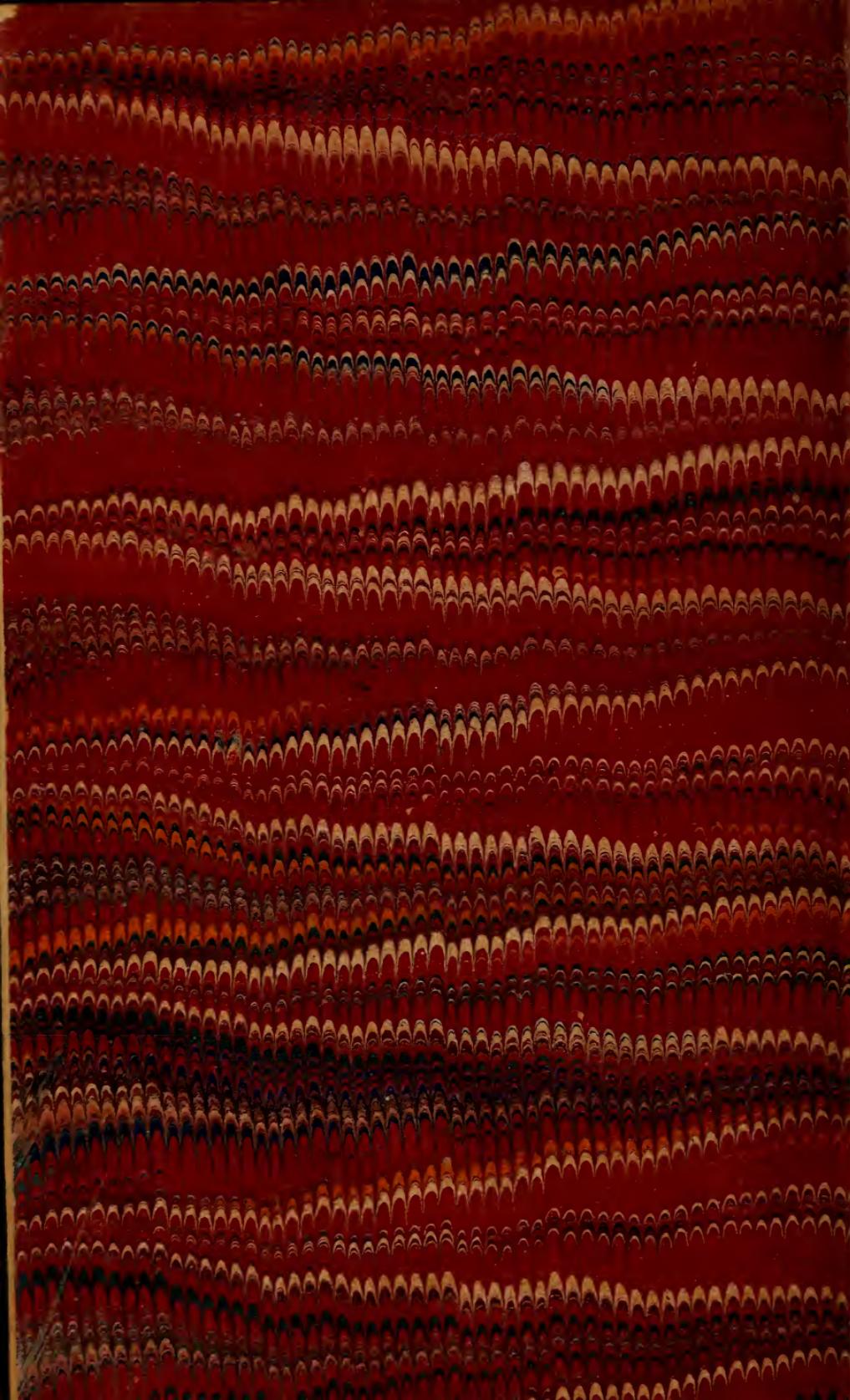
*Page 41.* Line 7, *read*: the fraction thus :  $\frac{8 \text{ y. } 6 \text{ m. }}{14 \text{ periods. }} =$













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